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WOODSTOCK LETTERS

A RECORD

Of Current Events and Historical Notes connected with the Colleges and Missions of the Soc. of Jesus in North and South America.

VOL. XV.

WOODSTOCK COLLEGE

1886.

FOR PRIVATE CIRCULATION.

ERRATA: p. 247 line 27 instead of *1767* read *1797*.
p. 249 " 5 after *scholastic* read *novices*
" " " 27 instead of *in* " *it*

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WOODSTOCK LETTERS

VOL. XV, No. 1.

TERCENTENARY CELEBRATION AT QUEBEC.

The consoling accounts of the Tercentenary celebration of Our Lady's Sodalities in a past number has given me reason to believe that another celebration, not so brilliant perhaps as any of those, but interesting at least, since it comes from the old city of Quebec, would please the readers of the LETTERS.

In Quebec the first Sodality in America was established. On Ash-Wednesday, Feb. 14, 1657, two years before the arrival of Bishop Laval, Fr. Poncet held in his room in the old College, the first assembly of Sodalists. There were twelve of them. Ten days later, on Saturday, Feb. 21, the first solemn reunion was held in the College Chapel. This was the root whence sprang the flourishing tree that has its branches now so widespread in America. Ever since 1657, that is during two hundred and twenty-eight years, our Lady has had her Sodality in Quebec. After the suppression of the Society, the direction remained with our Fathers for ten or fifteen years, and they put "*Jesuite*" after names as in former years. When the English turned the College into a barracks, the Sodalists were given a chapel in the Basilica. Here they remained until they built their own chapel on Dauphine street in the beginning of this century. The direction was given back to our Fathers in 1849, and the Sodality, now known as the *Congrégation de la Haute Ville*, still

flourishes with a membership of three hundred, counting among these, judges, lawyers, doctors, literary men, all the Catholic *elite*.

This was the only Sodality in Quebec up to 1839. In that year a new one was formed in St. Roch's suburb. This too fell into the hands of our Fathers in 1854, and has become one of the most flourishing in America. Over seven hundred men are active members. Nothing is more edifying than to see how punctual these seven or eight hundred sons of Mary are in attendance, and how proud they are of their title of *Congréganiste*. Father Désy was given the direction six years ago and he has done much to popularize the Sodality. The ceremonies in the chapel are gone through splendidly. Good preachers are always secured, and all that is Catholic in the old city make it a point to be present on the feasts. A magnificent chapel holding about one thousand two hundred people belongs to the Sodality.

Unusual preparations were made to celebrate the Tercentenary, and success crowned the efforts of Fr. Désy. The following article translated from the "*Nouvelliste*," published the morning after the feast will give some idea of what was done:

"FETE DE FAMILLE.

"Family feasts have always some peculiar attraction. One cannot help liking those charming reunions where there reigns such sweet cordiality, such pure joy, such sincere affection. This spectacle, so beautiful in families of the natural order, assumes a character much more imposing when transferred to a family of the moral order, which unites under one freely-borne discipline hundreds of persons of every condition and every age. This is true of those pious congregations that are formed in the bosom of Catholicity; this is true, to limit ourselves to something local, of the men's congregation of St. Roch.

"There reigns the veritable equality of the Gospel, there may be seen in the same ranks, voluntarily mingled, the rich and poor, the old and the young, the public man and

humblest tradesman, the learned and the unlearned. And they are there, nearly eight hundred of them, obedient to the direction of a Father of the Society, who is happy, nay proud, to be at the head of such a family, to the prosperity of which he has consecrated during six years his entire self.

"This important congregation, now in its forty-sixth year of existence, is enjoying the greatest prosperity. Like other associations of the kind, it is affiliated to the Primary Congregation at Rome, founded by a Jesuit in 1563, and canonically instituted by Gregory XIII, 1584. It was to commemorate the third centennial of this canonical institution that Fr. Désy organized the present feast for Pentecost, 1885.

"The Sodality chapel, which is one of the finest religious edifices in Quebec, possesses, for the last few months, a high altar of great beauty, built from the plan of Mr. E. E. Taché, Deputy-minister of Crown Lands.

"Special decorations were indulged in for the feast. Bouquets of natural flowers sent in by pious friends literally hid the altar, garlands of verdue hung around the interior of the building; bandrols ran from pillar to pillar, bearing in letters of gold the names of twenty canonized and beatified Saints, once Sodalists of the Blessed Virgin. Ten of these belonged to the Society of Jesus: four to the Franciscans. Among the six others may be found the names of St. Francis of Sales, St Alphonsus of Ligouri, and St. Charles Borromeo. Other streamers hanging here and there, revealed pious sentences: *Monstra te esse Matrem; Ave, Gratia plena; Sub tuum præsidium, confugimns*, Filii sanctorum sumus, etc., etc., etc.

"Looked at with the eyes of faith, the finest part of the feast was the morning ceremony—office of our Lady, Mass, reception of thirty-two new members, and finally the general communion of the Sodality, together with a large number of the faithful.

"In the evening at seven o'clock a splendid service was held, which closed the Novena that had been preached to

the Sodalists by Fr. Hamon, a former director of this congregation.

"A large number of distinguished personages were present. His Grace, Archbishop Taschereau presided. His Excellency, Lieutenant Governor Masson, of the Province of Quebec occupied a place of honor in the sanctuary. There were present too, FF. Saché, Beaudevin, French, Resther, Désy, S. J.; Bournigal and Lacasse, O. M. I.; the chaplains of the different religious houses; and priests from the Laval University. Just outside the altar-rail knelt His Honor, the Mayor of Quebec, Hon. Judge Routhier, Leo Duchastel, Consul General for France, Hon. Mr. Shehyn, M. P. for Quebec, and many other prominent citizens. The ceremony began with Lambillotte's Veni Creator, well rendered by Mr. Dessane, the Sodality's organist.

"Father Hamon then went up into the pulpit and delivered his final sermon of the Novena.

"After the sermon a solemn benediction was given by His Grace, the Archbishop. This ended the beautiful feast of this prosperous Sodality."

APPENDIX.

Bague, Fr. Charles.—Father Bague was born in Berne Switzerland, on the 5th of August, 1805. He entered the Society of Jesus on the 2nd day of October, 1830. He took his last vows on February the 2nd, 1843. In 1848, he was Minister at Frederick, Md. The following year he had to attend to the missions at Liberty, Maryland-Tract, Carroll's Manor, Middletown, Harpersferry and Hagerstown. In 1851 he was missionary to Middletown and Jamison. The next year he visited, besides the last-named places, St. Mary's, St. Joseph's and St. Peter's. In 1858 he was at Newtown. The following year he was Superior at White Marsh. He visited Laurel. In 1874 he was at St. Joseph's, Capitol Hill, Washington. He died at Providence Hospital, Washington, D. C., on the 24th of September, 1877.

Betouzey, Rev. Barnaby.—Bishop Carroll writes that Fr. Betouzey "is a French Priest of great intelligence and unalterable evenness of temper." The Bishop also writes, we copy from the Prelate's letters preserved in our Archives, that this good clergyman was an able administrator, and was much esteemed by all the neighbors (at White Marsh), both Catholic and Protestant. He adds, also, that Father Betouzey was blessed with many commendable qualities. This excellent priest was at Newtown in 1794 and 1795. According to Father George Fenwick's notes, he was also there in 1797. He was stationed at St. Thomas Manor, Charles County, Md., in 1801. Thence he went to White Marsh in 1802. Some time before 1815 Father Betouzey returned to Europe.

Boarman, Fr. Sylvester.—This Father was a native of Maryland, and the brother of John and Charles, both Jesuits. He was born November the 7th, 1746; entered the Society September the 7th, 1765. At the time of the suppression he was studying philosophy at Liége; and, returning to Maryland, was ordained and became a very zealous missioner. From old records I learn that he returned to

his native State on the 24th of March, 1784. He was stationed at Newtown in 1800. He was at St. Inigoes in 1805. He died at Newport, Charles County, in 1811.

Brooke, Fr. Ignatius.—Fr. Ignatius Baker Brooke was a native of Maryland, and probably the nephew of a Father of the same name who died at St. Omer's College, in 1751. He was born on the 21st of April, in the very year in which his uncle died. He entered the Society on September the 7th, 1770. At the time of the suppression, 1773, he was at Ghent. He was at Newtown in 1802. When Fr. Robert Molyneux left that mission for Georgetown, in 1805, Father Brooke became his successor. He remained as Superior at Newtown until 1811. I am not sure in what year he died, but I find his name in a manuscript catalogue for 1815.

Carbery, Fr. Joseph.—The memory of Fr. Carbery is still fondly cherished in St. Mary's County. The simplicity of his manners, his pleasant words and innocent wit are still the favorite topics with the aged farmers who dwell down by St. Clement's Bay, and St. Mary's River. Father Carbery was of a most respectable family. Mrs. Mattingly, who was so miraculously cured, was his sister. His brother, Captain Carbery, was Mayor of Washington. This gentleman, who was counted very wealthy for the period, was princely in his charitable donations.

Father Carbery was born in Britton's Neck, St. Mary's County, Md., on the 3rd of May, 1784. He was stationed at Newtown from July the 24th, 1815, to February 26th, 1816. After leaving Newtown he was appointed to the charge of St. Inigoes. Once there he began immediately to make improvements. He states in one of his letters that he "covered, arched, plastered and painted St. Inigoes' Church." In 1817 he had the brick confessional built. During Fr. Carbery's time the little Novitiate of the Society was at St. Inigoes. In August, 1820, he became a member of the Select Body of the Clergy, and Manager of St. Inigoes. In 1822 he began to build suitable houses for the tenants on St. George's Island, and on the other farms. He was present at the meeting held by the clergy, at St. Thomas' Manor, in October, 1822. Fr. Grivel tells us in one of his letters that Father Carbery made many converts to the faith. Death stole suddenly upon this good priest while he was seated beneath a fig-tree at St. Inigoes, on the 25th day of May, 1849. By the active and generous exertions of a

friend and admirer, a marble monument was raised to honor the memory of Father Carbery.

Cary, Fr. John.—Father John Baptist Cary was born in France, on July the 16th, 1772. In his youth he witnessed all the horrors of the French Revolution. The corruption that deluged France in place of defiling him only made him more anxious to keep his soul free from all contamination. In his school-days he was proud to write upon the first pages in his books—*John Baptist Cary, a Roman Catholic.* To understand the spirit in which he added *Roman Catholic,* it is necessary to go back to the days of his boyhood in France, when Rome, and everything Roman, when religion and everything religious, when Catholicity and all its friends were the doomed objects of the wild and senseless Republicans, whose chosen weapons were the Bastile and guillotine. On the 2nd of September, 1810, with a joyful heart Father Cary bade farewell to a wicked world, and put on the habit of the Society. In 1818 he was a missionary at St. Thomas' Manor, Charles County, Md. In 1820 he is named in a manuscript catalogue for that year as Minister at Georgetown College. In 1823 he was at Newtown with Fathers Edelen and Henry. The following year he became Superior of that mission. In 1831 we still find him at Newtown, but attending to the missions of the Sacred Heart and Our Lady's Chapel, Medley's Neck. The next year he was sent to St. Joseph's Church, Talbot County. Here he was for several years Pastor, Procurator, Preacher and *Operarius;* he also attended the mission at Denton, and some scattered Catholic families over sixty miles from his residence. In 1741 he went to Bohemia to recruit his health; but God saw fit to call his faithful servant home. On the 20th of May, 1842, Father Cary died at Bohemia Manor, at the advanced age of 71 years.

Carroll, Fr. Michael.—Father Carroll, a secular clergyman, arrived at Newtown on the 28th of February, 1816, just two days after Fr. Carbery's departure from that house. He labored on the Newtown Mission for about two years. He is marked as leaving it on the 9th of January, 1818. "It seems" says Father Fenwick, "from the Account Book, that he returned to Newtown on the 3rd of November, 1819," and remained until May the 9th, 1820.

Combs, Fr. Ignatius.—Father Ignatius Combs was born near the Great Mills, St. Mary's County, Md., on the 27th of July, 1794. He entered the Society on the 5th of February, 1815. He made his philosophy at Georgetown College. In 1822 he is named as one of the professors in that institution. In 1823 he studied theology at the old Washington Seminary, under the distinguished Father Anthony Kohlmann. In 1824 Father William Feiner was professor of theology at Conewago, Penn., and Father Combs attended his class. The following year he taught at Georgetown. He was ordained by "the Right Rev. Dr. Fenwick, Bishop of Cincinnati, by the permission of the Archbishop of Baltimore, at Frederick Town," on Sunday the 27th of February, 1825. In 1826 he was sent as missionary to St. Thomas' Manor, Charles County, Md. In 1831 he was still at St. Thomas', but is said in the catalogue for that year to attend to Nangemoy and Cornwallis-Neck. In 1834 he was at White Marsh, and attended Boone's Chapel. In 1835, besides attending to this last-named station, he served at Pig-Point. In 1836 he became Superior of White Marsh, but still kept his other stations. In 1840 he became Superior of Newtown, and took charge of the congregations at St. John's and St. Joseph's. The following year he became Superior of St. Joseph's, Philadelphia. He had as his assistants, Fathers Felix Barbelin of happy memory, and the worthy Virgil Barber. Father Combs while in Philadelphia was greatly beloved by his flock. In 1845 he was appointed Minister of the Georgetown College. The next year he became Superior of our house at Alexandria. In 1847 he was made Socius of the Provincial, Very Rev. Fr. Peter Verhægan, and Consultor and Procurator of the Province.

Father Combs was a typical Maryland gentleman in character. He was dignified in his manners, calm and mild in his conduct, and was the possessor of that priceless treasure, a large, generous heart. He was of a good size, "and looked," as I have been told by one who knew him well, "like a man that possessed his soul."

Father Combs died at Newtown on the 21st of June, 1850, and was there interred beside the little church which had witnessed so often his zeal and charity. He was deeply regretted by his faithful people.

De Neckere, Fr. Francis X.—This Father was born on the 2nd of Feb., 1810. He entered the Society on the 16th of

September, 1844. From the catalogue for 1846 we learn that Father De Neckere, in company with his brother Hippolyte, a scholastic, and Peter Meulemeester (Peter Miller), also a scholastic, came to Maryland that year from the Belgian Province. We find Fr. De Neckere engaged in missionary labors at Conewago, in 1849. Ten years later on he was employed at Frederick, Md., as professor of the Greek and Latin languages. In 1860 he was at Newtown and attended Our Lady's Chapel and the Sacred Heart. In 1862 he was again at Conewago, attending to Littlestown and McSherrytown. The following year he was attached to Trinity Church, Boston. In 1865 he attended the stations at Paradise and Oxford. This worthy priest died at Littlestown, Pennsylvania, on the 8th of January, 1879.

De Theux, Fr. Theodore.—Father John Mary Theodore Joseph De Theux was born January the 24th, 1779, and entered the Society on the 2nd day of August, 1816. In 1818 he was "Rector of Trinity Church," Georgetown, D. C. It is certain that this Father was for some time at Newtown, but I have not been able to find out in what precise year. In 1826 he was at Florissant, Missouri, as assistant to the celebrated Father Vanquickenborne. He was also professor of theology. He was, therefore, the first to teach Divinity in the Missouri Mission. Among his pupils were several distinguished missionaries in the West—Fathers Peter De Smet, Van Assche, Verhægen, Verreydt, Smedts and Elet. In 1828 he was Minister at Florissant. To his other duties was added, in 1829, the care of St. Ferdinand's Church. In 1830 he was Minister at the College "apud S. Louis," in Missouri. In 1830, on the 25th day of September, by a decree of the Very Rev. Father Roothan, General of the Society, the Missouri Mission was separated from that of Maryland. The after-history of Father De Theux belongs to the Western Province.

Devos, Fr. Peter.—In the Baptismal Register of Newtown I find the name of Father Peter Devos. This worthy priest came from Europe with the celebrated Father Nerinckx in 1817. He had as his companions on the voyage from Europe, Mr. James O. Vandevelde, of Lebbeke, near Dondermonde, who had been professor in the *Petit Seminaire* of Mechlin; Mr. Cousin, a priest of the diocese of Ghent; Fr. Henry Verheyen, of Merxplas, who had made the Spanish campaign under Napoleon; and Brother Christian Desmet,

and good old Peter De Meyer, who, a few years ago, used to thrill us at Florissant by telling stirring and edifying anecdotes about the early missionary life of the Jesuits who went from Maryland to Missouri.

The following account of Father Devos, taken from the excellent "Life of Rev. Charles Nerinckx," is too full of edification to be omitted by us: "Rev. P. Devos was a priest of Flanders, born in 1782. He was a very pious man; but finding that his settled habits of solitary independence rendered him unfit for community life, he left the Society of Jesus in 1819, and Archbishop Carroll appointed him pastor of St. Mary's Church, Rockville, Montgomery county, Md., about fifteen miles from Georgetown.

"Mr. Lemuel Clements, a venerable old resident of Rockville, has a vivid recollection of these old pioneer times. His eyes moisten and his tongue grows eloquent when he speaks of his old friend and pastor; and, as you listen to his account of days gone by, you cannot but think that it must have been a virtue of no common order which could stamp its impress so deeply on even one follower. Mr. Clements furnished us the following details in 1877: 'The church in Rockville was built with a steeple or tower at the rear, the lower part of which was used as a sacristy. Father Devos lived in the upper room for two years. In 1821 I moved him from the steeple up to my house, on the Wharton farm, near where St. Rose's Church now stands. He lived with me for four years. I gave him my best room which he converted into a chapel where he said Mass regularly. At this time he had charge of the whole county. He said Mass at Barnesville, Rockville, and St. John's. When he made an appointment for Mass, he never allowed anything to disappoint his people. On one occasion he was going to Barnesville on a very cold day, and found the branches with more or less ice in them. When he reached Little Seneca, his horse refused to head the ice; and, being rather a poor horseman, he dismounted, walked through the water, and made the horse follow him. A heavy cold, which eventually proved the cause of his death, was the result.

"He never stayed away from his charge even for one night, and being in the habit of going to Georgetown to confession, he would never remain there over night, until commanded to do so by the Archbishop. During the twenty-five years he was in Montgomery county, he visited Baltimore only once.

"He became infirm several years before he left the county,

and was not able to attend to the duties of the mission. In January, 1844, I moved him to Georgetown. He thence went to his friend, Rev. Edward Knight, pastor of St. Peter's Church, Capitol Hill, Washington, and died there in March, 1844. He was attended in his last sickness by Fr. James B. Donelan, who told me that the almost unbearable stench in his room previous to his death, was changed to a sweet fragrance so soon as he died.'

"The testimony of Rev. Fr. Van Horsigh, then residing at St. Peter's, corroborates the latter statement. He told Rev. James A. Ward, S. J., now of the novitiate Frederick, Md., after death the body of Fr. Devos exhaled a most extraordinary and delicious perfume."

I have spoken with some venerable persons in St. Mary's County who remembered Father Devos. They all spoke of him as being a man of great sanctity. They spoke very touchingly of the zeal with which he labored for the slaves, and the care he took of their material wants. He was very fond of spiritual reading, and often refreshed his soul and filled his heart and mind with holy desires and thoughts by the perusal of the "Devout Life" and the New Testament.

Dietz, Fr. Roger.—Father Roger Dietz was born on the 8th of Feb. 1796. He entered the Society on November the 30th, 1819. He took his last vows on the Feast of the Assumption of our Blessed Lady, 1846. In 1841 he was at Georgetown. The following year he was stationed at Alexandria. In 1843 he was at Goshenhoppen, Penn., and visited Massillon and Pottsville. The next year he was at Conewago and in his turn visited Littlestown, Mountains, Gettysburg and Paradise. In 1848 he was at Wheeling. He alone had charge of all the Catholics of the county. In 1851 he was at White Marsh. The next year he was made Superior of that mission. In 1853 he attended Annapolis and Marlborough. In 1859 he was at Newtown, and attended Our Lady's Chapel and the Sacred Heart. In 1860 he was at Georgetown as Spiritual Father, and Director of the Nuns of the Academy. This worthy priest died at Boston on the 9th of August, 1861.

Dougherty, Fr. Michael.—This Father was very zealous, quiet in his tastes, and fond of classical reading. In his conversations he was in the habit of frequently making allusions to the great Latin and Greek authors, whom he had studied in his boyhood, and eagerly poured over in more

advanced years. He was born in Ireland, and was about seven years of age when the Battle of Vinegar Hill was fought, in 1798. He could even at his death easily recall the day on which Robert Emmett died. On the 30th of November, 1819, he entered the Society. He made his noviceship at White Marsh under Father Vanquickenborne. In 1822 he was at Georgetown studying philosophy under the professorship of Father Francis Dzierozynski. In 1823 he was a student of theology at St. Inigoes. His professor at the time was Father Rantzau. The following year he continued his theological course at Conewago, with Father Feiner as master. In 1825, being still a scholastic, he was with Fr. McElroy at Frederick, and was engaged in teaching. In 1826, now a priest, he was attached to Trinity Church, Georgetown, D. C. Two years later on we find him at White Marsh. In 1829 he was busy on the mission at Conewago. In 1831 he was still at the same place, and is marked down as attending to Littlestown and Mountains. In 1841 he attended to Mountains and Gettysburg. The following year he also attended Littlestown. In 1844 he was at Newtown. He, Fr. Woodley, Superior, and Father Lekeu, in turn attended all the outlying missions. In 1848 he attended the congregations at the Sacred Heart, Our Lady's Chapel, St. Joseph, and St Aloysius at Leonardtown. In 1854 he was at Conewago. The following year he is said to attend McSherrystown, Adams County, Pennsylvania. In 1862 he was sick at Conewago. After a life of much zealous labor he died in that mission on the 21st of August, 1864.

Dubuisson, Fr. Stephen.—Father Dubuisson was a native of St. Domingo. This truly distinguished and holy priest was born on the 21st of October, 1786. While still a mere youth he entered the French army. In one of the engagements in which he took part he received a wound which troubled him up to the moment of his death. Soon perceiving that martial glory was not worth fighting for, and growing at the same time sick and tired of the carnage of battlefields, and the disorders of camp-life, he left the army, and enrolled himself under the standard of Ignatius of Loyola. This event took place on the 15th of December, 1815. It is possible that Father Dubuisson made his Novitiate at White Marsh. He made at least a part of his theology at Georgetown. In 1833 he was sent by his Superiors to Philadelphia. "The April of 1833," says a Philadelphia writer,

"I have seen it stated, was one of more than ordinary fickleness, and the Catholics of Philadelphia had begun to fear the experience of their church was to be one continuous April-day. But when Very Rev. Visitor Kenny, accompanied by Father Stephen Dubuisson, arrived about the middle of the month, at St. Joseph's, the May-day of Catholicity dawned at once upon the Quaker City.

"Immediately upon their arrival, Our Fathers, as true sons of St. Ignatius, began their pastoral duties, and at once Fr. Dubuisson won the hearts of his parishioners by his amiable conduct and saintly life. One of our Fathers, then a mere youth, relates that suddenly entering the Sacristy, one Sunday afternoon, during Vespers, he found him elevated in the air in rapt meditation. It is now over forty years since his arrival, and to this day there are those who talk of him as a saint.

"Soon after his arrival, Father Dubuisson began to make converts, and was most successful among the Quakers, or as Philadelphians prefer to call them, the Friends. In 1835 Fr. Dubuisson did not confine his zealous labors to the congregation of St. Joseph's. But in the early part of January we find him amid the ice and snow, and whistling winds of Susquehanna County, at Silver-Lake, Friendsville; in Carbondale, Luzerne County; Honendale, Wayne County, and other places in the same neighborhood."

In 1839 Father Dubuisson was sent to Alexandria. Mr. Richard L. Carne writes that the successor of Fr. William Grace "was a learned and holy French priest, Rev. Stephen L. Dubuisson, well known throughout the country as the priest who said the Masses on the occasion of the miraculous cure of Mrs. Mattingly through the supposed intercession of Prince Hohenlohe. He was a native of St. Domingo, but had accompanied his parents to Marseilles before the massacre, and had been in his youth a huzzar in the armies of the great Napoleon. He was a great favorite with both Catholics and non-Catholics."

Another writer says that Fr. Dubuisson "spent his early youth at Nantes, and was distinguished for his angelic piety, at a period when an almost heroic courage was needed to practice Christian duties openly. He was engaged in the war office, followed the army to Germany, and in 1814 was secretary of the treasury of the civil list. At this time he entered the Seminary of St. Sulpice, and becoming a priest,

came to Maryland, and subsequently entered the Society of Jesus."

Before going to Philadelphia Father Dubuisson had been in several of our houses. He spent some time in Frederick. In 1823 he attended to St. Patrick's Church, Washington, D. C. In 1825 he was assistant priest at Trinity Church, Georgetown. In 1826 he was Rector of Georgetown College. Thence he went to Rome and remained there a few years with Fathers Aloysius Young, Francis Vespre, George Fenwick, William McSherry, James Ryder and Thomas Mulledy. In 1830 he was assistant to Father Cary at Newtown. He was sent about the end of 1829 to give a Mission in St. Mary's County. He left Washington on the 23rd of December of that year, and it had been agreed upon that he was to preach at Newtown on Christmas Day, but a dense fog prevented him from landing at Newtown, and he was obliged to go on to St. Inigoes where he found Fr. Carbery and Fr. Finegan. He soon was able to give his missions at various churches in the county, and his arduous labors were very fruitful. He himself has left us an account of these missions of 1829.

Father Dubuisson loved the beauty and glory of God's temples. In one of his letters he says: "Nothing is too beautiful for the service of the Master of Heaven and earth; nothing is too magnificent to fill the minds of men with that respect which is His due."

In 1831 Father Dubuisson was again at Georgetown College, and was employed in various offices of responsibility. At the same time he directed the chosen Spouses of Christ, at the Georgetown Academy, in the higher ways of sanctity and perfection. The year following he had charge of Trinity Church, Georgetown, D. C. In 1837, while still Superior of St. Joseph's, Philadelphia, we find him also attending to the wants of the Catholics of Trenton, New Jersey. In 1842 we find him in Europe trying to recruit his health.

The following letter sent by Fr. Dubuisson to Very Rev. Father Provincial will be read with interest.

Reverend Dear Father Provincial:

P. C.

I have been able, at last, to reach Rome again. Arrived at Verona, June 29th: my intention was to have pushed on straight to Rome; but on account of the *quarantines* on the frontiers of Modena and the States of the Sovereign Pontiff, I was advised to take the way of Turin and Genoa, as I

wrote to your Reverence from Milan. After seven days spent at Magenta, between Milan and Novara (6 full days of quarantine) I went in two days and a half to Genoa. Thence, after I had awaited a while for opportunities, upon the positive assurance given me by the Roman Consul, that I should have only ten days of quarentine to go through Civita Vecchia, I sailed Aug. 4th on board a small vessel (14 tons); but, we were refused even entrance into Civita Vecchia. We had to come back to Genoa, where I landed again on the 12th. I then wrote to Very Rev. Father General, and upon his answer, repaired to Leghorn, went through eighteen days of quarentine, and then finally got back to Rome. I had the happiness to travel from Rome to Florence with Bishop Flaget.

* * * * * * * *

I must see the Duke of Modena, visit Parma, spend a few days with the Marchioness of Montmorency, who insists upon my visit . . . .

Father Dubuisson was highly esteemed by both the clergy and laity. The Archbishop even wrote a letter to Rome in favor of raising him to the episcopal rank. But this dignity the humble priest never desired.

Father Dubuisson after a saintly and devoted life died a holy death at Pau, in France, in 1864, on the eve of the Assumption of our Blessed Lady.

Edelen, Fr. Leonard.—Father Leonard Edelen was born at Bryantown, Charles County, Md., on the 20th of October, 1783. He belonged to one of the oldest and most respectable families in Southern Maryland. He was good and pious from his youth, and even as a boy was loved and esteemed by all who knew him. On the 10th of October, 1806, he entered the Society. Father Edelen, together with Benedict J. Fenwick, Enoch Fenwick, and James Spink, was ordained priest by Bishop Neale on March the 12th, 1808. The next year we find the young clergyman laboring at Philadelphia. In 1811 he succeeded Father Ignatius Brooke as Superior at Newtown. In 1814 he made some improvements in the old church and manor on Britton's Neck. In that same year there was question of removing the Novitiate from Frederick to Newtown. In a meeting held at Georgetown, June the 14th, 1814, Archbishop Carroll, Bishop Neale and Robert Plunkett authorized Father Grassi to proceed to Newtown and there to advise with Fr. Edelen as to the ac-

commodations that could be afforded by him for the Rev. Mr. Beschter and the young men under his care. It seems that about this period there was a good deal of trouble in finding suitable shelter for the few novices of the Mission. These youths often changed their residence. In 1812 they were at St. Thomas' Manor, Charles County, Md. Then they removed to Georgetown, thence to White Marsh. They spent a little time at Frederick. In 1813 and 1814 they were at St. Inigoes. This the Archbishop writes ought to be a place sufficiently healthy for the Novices. "I remember," he says, "it was the favorite residence of several of our venerable Fathers who lived there to a good old age." But if St. Inigoes was a wholesome locality, it was not for other reasons, a very desirable location for a Novitiate in 1814. Bishop Carroll could justly write in 1811, that St. Inigoes is "a very tranquil and pleasing situation," but it could not be said three years afterwards that it was very *tranquil*. English cruisers could be found in St. Mary's River, and in all its charming little creeks. English sailors and soldiers carried on a predatory war even against private property. The Novices were in continual apprehension when they saw Britania's banners wave out on the waters, that an attack would be made on their calm retreat. The booming of English cannon on all sides was not calculated to give peace and rest to their souls. Nor was their alarm without foundation. A raid, indeed, was made upon the old residence. Bishop Fenwick gives us the following account of this event: "In 1814, on the last day of October, the house of St. Inigoes was robbed by a barge from the British sloop of war, Saracen, Captain Watts, by which the house was deprived of six feather beds, together with blankets and sheets, and all the clothing belonging to the Rev'd gentlemen, watches, silver and brass candlesticks, silver spoons, knives and forks, ten pairs of new shoes, six sides of leather, and of every article of kitchen furniture. They took also *the sacred vessels from the chapel*, including the *ciborum with the Consecrated Species*, and all the sacred vestments. Remonstrance at the time was in vain. But complaint having been made to the Commander of the fleet some days after, an order was given to restore whatever had been taken. This was done on the 18th of November, 1814, through a flag of truce, at least as far as was practicable; for many of the articles taken, had, it is supposed, been destroyed before the order had been issued, and consequently were never recovered."

In 1815 Father Edelen was made a trustee of the Corpo-

ration of the Select Body of the Clergy. He attended several of the meetings held at Georgetown and St. Thomas' Manor, in the years 1817 and 1818.

Father Edelen was of a weak and delicate constitution. Ardent zeal alone could enable him to perform the hard and constant labors of his mission. He died at Newtown on the 21st of December, 1823, highly revered and deeply regretted by his flock and religious brethren.

Epinette, Fr. Peter.—Father Epinette was born on the 24th of September, 1760. He entered the Society on June the 2nd, 1805, and took his last vows, May the 11th, 1811. Bishop Carroll wrote to Fr. Molyneux, Superior of the Mission, on the 22nd of July, 1806, as follows:—

"I have received another letter from Mr. Strickland, dated June 3rd. The interesting contents are as follows: 'I received this day a letter from the Rev. Father Brzozowski, General of the Society in Russia, by which he informs me that he proposes to send to you the Fathers Epinette and Kohlmann; the former as a professor of Divinity, the latter as a professor of philosophy. These two were formerly Pacconarists and lived in the college erected by Messrs. Rosaven and Broglié at Kensington. They are good men, and both of them men of talents. The General proposes to send you three others from Holland, Fathers Britt, Henry and Malevé, to be employed as missioners, or as you think proper. It is probable that all or some of these gentlemen will be sent to America by way of London.'" In November these clergymen arrived in Baltimore, and Bp. Carroll wrote again: "I have the pleasure of announcing the arrival of the RR. FF. Epinette and Kohlmann; they came in time this morning to celebrate Mass; if the ship gets up to-day, which they left some miles below the port, so that their baggage can be delivered to-morrow, it is probable that they will set out on Wednesday for Georgetown. I most sincerely congratulate with you and the Society on the coming of these respectable men. They speak English, French, German and one of them at least (Fr. Epinette), Italian. The General in his letter to me says: Mitto duos nostros Socios, quorum alter Theologiam, quippe etiam linguæ Hebraicæ gnarus, alter philosophiam et mathesim doceat,—and they bring from him a string of recommendations to Bishop Neale, you and myself, as regular, docile, obedient and every way deserving religious.

The next day the kind Prelate again writes to the Rector

of Georgetown: "The worthy gentlemen announced in my letter of yesterday set out to-morrow. Make much of them; they are excellent men."

Father Epinette was for some time at Newtown, but I have forgotten the exact date. In 1812 he was at St. Thomas'. In 1818 he was professor of philosophy at Georgetown. In 1820 he was made Superior of Bohemia. He remained for several years in that position. In 1832 this learned and good priest died at Bohemia Manor, on the 8th day of January.

Franklin, Rev. John.—In the Newtown Account Book I find the name of the Rev. John Franklin. This gentleman was not a Jesuit. I learn from papers before me that he entered upon his pastoral duties at Newtown on September the 12th, 1817. He was in charge of St. Joseph's Church, which he served "two years minus eleven days." I find his name in the Newtown Baptismal Register in 1819.

Farrar, Fr. James.—Father Farrar was enrolled among the sons of St. Ignatius in 1725. His name occurs for the first time in old catalogues for the Maryland Mission in the year 1733. He was in Newtown in 1742. I find his name mentioned in that year in the Newtown Day-Book. He was professed of the four vows in 1743. He returned to England, probably in 1747. According to Oliver he died at Hooton in Cheshire, on the 18th day of July, 1753, at the age of 57. He was buried in the Chancel of Eastham.

Gibbons, Fr. Miles.— Father Gibbons was born in the County of Galway, on the 15th of May, 1812. He came to America in 1837, and was received into the Society on the 3rd of February of the same year. He made his Novitiate at Frederick, Maryland. In 1839 he was at Georgetown studying his philosophy under Father James Ryder. In 1841 he was professor at Frederick. In 1843 he studied theology at Georgetown with Fr. Stephen Gabarra as his teacher. In 1844 he was still at the same place continuing his studies. Frs. James A. Ward, Charles H. Stonestreet and William F. Clarke were among the students of the fourth year of theology. In 1845 he was professor at the College of the Holy Cross, Worcester, Mass. In 1847 he was ordained priest and sent to the mission of Conewago, Penn. In 1848 he was at White Marsh. He also spent some time at Newtown. He died at Upper Marlboro, on the 7th of

August, 1850. In the various missions which he attended "he was always known as a laborious and edifying clergyman."

Grace, Fr. William.—Father Grace was born in Ireland on the 17th of October, 1789. He entered the Society on the 20th of August, 1817. He was studying philosophy at Georgetown under Fr. Rantzau in 1820. The next year we find him employed in teaching in the same college. In 1822 he was professor of the Poetry Class, and the following year he is named as professor of Greek. In 1824 he acted as prefect. In 1825 he studied theology at Georgetown. The following year he was professor of the rhetoric and poetry classes at the Washington Seminary. Two years later we find him as assistant priest to Fr. John McElroy at Frederick. In 1829 he attended Martinsburg, Winchester, Shepherdstown and Harpersferry. In 1834 he was Prefect of Studies in that Institution. In 1836 he was missionary at White Marsh. In 1837 he was professor of Greek and Latin at St. John's school, Alexandria. In 1839 he was at Newtown.

He soon afterwards left the Society and died Pastor of Auburn, New York State.

Griffin, Rev. James.—There is a picturesque tract of rich land lying between the pretty and thriving little town of Mechanicsville and the head of St. Clement's Bay. The tract is bounded on one side by the Potomac and on the other by the Patuxent. Timber, even to our own time, is everywhere abundant there, but the most striking feature of the landscape is the large number of its fine barns and respectable farm-houses. This belt of wooded land was known in the days of Fr. Mosely, and is still known, as "St. Joseph's Forest." After having left Mechanicsville some seven or eight miles behind, on the way to Leonardtown, the modern traveller sees a large and stately brick-built church on his right, and about fifty yards off the main road. If he enquires of any of the country-folk near, the name of this church, he will be politely told that it is "St. Joseph's." A little distance further on, near St. Joseph's hamlet, and on the left, is the old burial ground, and the site of a former church. Near this place in the beginning of this century there existed a little Catholic school. Its master was a clergyman named Griffin. In the old Newtown Account Book Father James Griffin is marked as having arrived at Newtown on the 12th

of May, 1800. To his other duties he seems to have added that of a village school-master. How long he remained at Newtown, I know not, but I find his name mentioned in connection with that mission as late as October, 1814.

Hardey, Fr. Richard.—This Father was born on the 16th of March, 1803. He entered the Society on the 29th of September, 1820. He made his novitiate at White Marsh. In 1823 he studied rhetoric at Georgetown under Fr. Roger Baxter. For the two following years we find him studying philosophy at the same college and under the same professor in the "old Seminary of Washington." In 1826 he returned to Georgetown where he had to teach a class and study his theology under the Rector, Fr. Feiner, who was professor of that branch. In 1829 he and Dennis Dunlery and James Callaghan, besides studying their theology had to give instructions in the domestic chapel and help in the study-hall. On his ordination he was sent to St. Joseph's, Talbot County, where he was "operarius," procurator, preacher, and missionary to Denton. In 1832 we see him laboring at White Marsh, and attending to the missions of Marlborough, Pig-point, etc. In 1834 Fr. Hardey was at Trinity Church, Georgetown. In 1836 he was transferred to old St. Joseph's, Philadelphia. His name disappears from the catalogue in 1838. Though I cannot find him mentioned in any of our catalogues as being at Newtown, still I find his name in some of the old Baptismal Registers of that house. He left the Society.

Harent, Rev. Joseph was at Newtown for a part of the years 1812 and 1813. I know not where this Father went after leaving Newton, but I have learned that he died on the 10th of April, 1817, on the Island of Martinique, a rocky and volcanic isle of the West Indies. From a letter written by Archbishop Carroll, dated November the 11th, 1812, we gather a few interesting facts relative to Father Harent. "Mr. Harent," writes the Archbishop, "after residing near twenty years in Baltimore, and near Conewago, and leading all that time the life of a most edifying priest, rather than of a layman, resolved at length to solicit admission to Holy Orders—renewed the studies of his youth, and added to them those of Divinity in the Seminary here, and was ordained in the course of last summer. Soon after I brought him to agree to go in this month to the assistance of good Mr. Edelen at Newtown, who will have cause to rejoice in

having with him a Brother Clergyman of so much virtue and prudence, and steady character. With his and Mr. Young's assistance, it is to be hoped that the necessary services can be performed in the neighboring congregations without overloading Mr. Edelen. Mr. Young and Mr. Harent are destined for Newtown." A day or two after the above letter was written, the Archbishop wrote to Fr. Grassi to Georgetown, announcing that Mr. Harent would soon visit him. On the 15th of the month he sent a note by Harent "merely to introduce him to the favour of the acquaintance of the President of the college."

Hattersty, Fr. Joseph.—This Father was born in London on the 15th of October, 1735. He was the son of Joseph Hattersty and Elizabeth Grogan, both fervent Catholics. He entered the English College at Rome as an alumnus in 1749. Four years later on, in company with Father Anthony Lowe who was afterwards imprisoned by the Revolutionists who had taken Dunkirk, he was admitted to the Society. "After his ordination," says Oliver, "he offered himself with a good and willing mind, and generous heart, for the American Mission." He arrived in Maryland July 12th, 1762. He was working on the Newtown Mission during the years 1768 and 1769. On May the 8th, 1771, he died at Philadelphia, at the early age of thirty-five. Our catalogue, after mentioning his death, adds that he was "a most holy and zealous missioner."

King, Fr. George.—This Father was born on the 8th of February, 1796, at Laurel, Delaware. He studied at Georgetown College, and entered the Society on the 13th of June, 1830. He was elevated to the dignity of the priesthood in 1837. After his ordination he was sent to Bohemia, in Eastern Maryland, in 1837. In the various missions both in that part of the State and in the adjoining counties of Delaware, he labored as an active and zealous missionary for nearly twenty years. Weakened by his toils in the apostleship, he was in 1855, removed to Newtown, where it was hoped he would regain some of the health of which his arduous labors in Eastern Maryland had deprived him. His ill health continuing, he, in the spring of the year 1857, by the advice of his physicians, repaired to Baltimore for surgical treatment. Here an attack of typhoid fever in a few days entirely prostrated his already tottering frame, and closed his useful, pious, and edifying life. He died at Loyola

College on the 20th of June, 1857, in the 61st year of his age. Fr. King was remarkable for his simplicity of manners, his kindness to all, and his admirable humility. He lived contented and unmurmuring in every privation. His patience and meekness were all that could be desired; whilst his zeal for the welfare of others led him to brave the scorching heat of summer, and the storms of many a severe winter to visit the sick, sometimes to visit the sick at a distance of a hundred miles. Perfectly resigned to the will of God, fortified by all the consolations of religion, and sustained by the presence and the prayers of his religious brethren, he departed to a better life. The Society lost in him a good and useful member. His remains were interred in the Cathedral cemetery, Baltimore.—*Catholic Directory.*

Lekue, Fr. Matthew.—This Father was born March 25th, 1788. He entered the Society on the 7th of August, 1816. He was a Belgian and already a priest before entering the Society. He was at Conewago with Frs. Adam Britt and Adam Marshall in 1818. In 1823 he became Superior of that mission and had as his assistant Father William Feiner. In 1826 he had no assistant. In 1827 he had as his assistants two secular priests, Fr. Louis Debarth and Fr. William O'Brien. In 1834, being still Superior of Conewago, he attended to York, Gettysburg, Littlestown, Carlisle and the Germans of Chambersburg. In 1844 he was sent as assistant to Fr. Woodley at Newtown. In 1846 he returned to Belgium. In 1847 his name disappeared from our catalogues.

Lilly, Fr. Thomas.—This zealous priest was born on the 3rd of October, 1806. He entered the Society on the 21st of September, 1821. He took his last vows on Feb. 2nd, 1841. He had the Provincial of that year, the Very Rev. Fr. Francis Dzierozynski, as his Master of Novices. In 1830 he was studying his philosophy at Georgetown, and had as his professor in that branch, the Rev. Aloysius Young. In 1831 he pursued his theological studies at Georgetown under Fr. James Ryder, the distinguished orator. The following year he had his former Master of Novices, Fr. Dzierozynski, as his professor. In 1833 he was prefect, and continued his course of theology. In 1834 he was ordained priest and remained at Georgetown. In 1837 he was sent as missionary to St. Thomas'. In 1838 he was still at St. Thomas' and attended to Pomfret, Newport, Cob Neck and Cornwallis. In 1839 he became Superior at St. Thomas'.

In 1842 he was Minister at Georgetown, Fr. Ryder being Rector. On the 31st of August, 1845, he became Superior of Frederick. In 1848 he was Superior at Newtown. In 1858 he was again made Superior at St. Thomas' Manor. In 1859 he was at St. Joseph's, Philadelphia. In 1861 he had charge of the colored Sodality in that city. He died in Philadelphia on the 15th of March, 1863. Fr. Lilly was a man of most pleasing appearance, generous of heart, and remarkable for the special interest he always took in the spiritual welfare of the colored race.

Marshall, Fr. Adam.—Fr. Marshall was born on the 18th of November, 1785. He entered the Society on the 10th of October, 1807. He was ordained at Baltimore by Bishop Neale in June, 1811. He was immediately sent to Newtown but remained there only about a month going thence to New York. In 1813 he went to St. Thomas'. In 1818 we find him in Conewago as missionary. In 1820 he was professor of mathematics at Georgetown. In 1823 he was at the Washington Seminary. In 1824 he became Superior of that house. He died on the Mediterranean on the 20th of September, 1825.

His brother was Br. Joseph Marshall, who spent a long time at Newtown.

The following notes refer to Father Marshall: "In 1809 a school was opened in New York city, near Broadway. The Rev. Benedict Fenwick with four Scholastics had charge of it. The names of the Scholastics seem to have been Michael White, James Redmond, *Adam Marshall* and Jas. Wallace." —Fr. George Fenwick's notes.

"*Resolved* that Rev. Adam Marshall be and is hereby appointed General Agent of the Corporation of the Roman Catholic Clergy of Maryland with full power for transacting business for the same, and employing under him such subagents as may be found necessary for the same purpose.—Anthony Kohlmann, Charles Neale and Leonard Edelen; St. Thomas' Manor, August 20th, 1820."

Mc Guigan, Fr. John—This priest was born on the 8th of July, 1816. He entered the Society on the 10th of September, 1835. He made his Novitiate at Frederick, and had Father Dzierozynski as his Master of Novices. With him at Frederick were Fathers John Early and Peter Blenkinsop. In 1838, he was at Georgetown studying Philosophy. His professor was Father Stephen Gabaria. In 1843, he

was professor at Frederick. Among those who taught that year with him were Messrs Charles King, Patrick Duddy, and Bernard Maguire. In 1844, he was employed as professor at Worcester. In 1845, he studied theology at Georgetown and had for his professor Father John Balfe. In 1848, he had as his classmates Father Angelo Paresce, for a long time Provincial of Maryland, Anthony Ciampi, Basil Pacciarini, Eugene Vetromille and Livy Vigilante. In 1849, he was ordained, and appointed professor at Georgetown. In 1850, he became professor at Frederick. In 1851, he was placed in charge of the colored members of St. Ignatius' congregation. In 1852, he was named professor of rhetoric at Holy Cross College. In 1853, he was attached to St. Joseph's Church, Philadelphia. In 1854, he resided at Newtown, and attended Medley's Neck and St. John's. In 1855, he was Spiritual Father at St. Joseph's Residence, Philadelphia. With him in that house were Fathers Felix Barbelin, Peter Folchi, James Ryder and Francis Vespre. In 1856, he was at St. John's Church, Philadelphia, and was prefect of the Blessed Virgin's Sodality, and the Bona Mors Society. In 1859, he was once more a professor at Georgetown. On the 24th of Oct. 1859, he died at Worcester, Mass.

Monihan, Rev. James.— In a manuscript catalogue of the Catholic clergy for 1813, I find the name of the Rev. James Monihan. According to Father Fenwick's notes this Father was stationed at Newtown, April the 11th, 1814. He went to Bohemia in October, 1815.

Mahony, Rev. Cornelius.—In the Newtown Account Book we find the following item: "Rev. Cornelius Mahony's coffin was paid for, on September the 17th, 1805."

Moore, Fr. James — This Father was born in Ireland, on the 25th of July, 1799. He entered the Novitiate on the 18th of November, 1839. He had been a Sulpitian before being a Jesuit. In 1840, he was a novice at Frederick and visited the prison and hospital. In 1841, he was Superior at St. Thomas'. In 1844, he was attached to Trinity Church Georgetown, and confessor of the children of the Visitation Convent. In 1845, he was with Father Thomas Mulledy at the college of the Holy Cross. The next year, Father Ryder being Rector, he was Minister and professor of French. With him were Fathers George Fenwick and Philip Sacchi. In 1847, he became Superior of St. Thomas'. In 1848, he was Superior of the Indian Mission in Old

Town, and had as his assistant the venerable Father Bapst. In 1849, he was still at Old Town, but not Superior. In 1851, he once again became Superior of St. Thomas'. In 1854, he was in Maine. In 1855, he was in the state of Massachusetts. In 1856, he was at Eastport and visited the surrounding districts. In 1858, he was Superior at Newtown. In 1859, he was Superior at St. Inigoes. In 1861, he was at Holy Cross College as Minister. In 1868, his health failed him. The following year, on Jan. 2nd, he expired at Holy Cross.

Mudd, Fr. Aloysius.—Father Aloysius Mudd was born on the 8th of August, 1791. He entered the Society on the 13th of August 1818. He made his Novitiate at White Marsh under Father Charles Van Quickenborne. He was taught theology at the "Washington House" by Father Maximilian Rantzau in 1821. The following year he was sent as prefect of a division at Georgetown. It seems that in 1823 St. Inigoes became a Theological Seminary and Father Rantzau and his two students, Aloysius Mudd and Michael Dougherty were sent to that place In 1824, Mr. Mudd became a priest and was sent to Newtown. In 1825, he was sent to White Marsh. The Catalogue of 1832 mentions him as being at White Marsh, and attending also to Boone's Chapel, and Annapolis. In 1834, he returned to Newtown. In 1836, he was changed to St. Thomas'. Father Mudd died in the 54th year of his age, on the 9th of November, 1844, at St. Thomas'.

On March 31st, 1834, Father Grivel writes, "Fr. Aloysius Mudd having been sent to Newtown is succeeded by Ignatius Combs."

Neill, Fr. James.—Father James Neill was born in Ireland on the 4th of December, 1798. He entered the Society on the 5th of November, in the year 1813. In 1821, he was a professor at Georgetown. In 1822, he taught in the Washington House. In 1823, he studied theology in the same place, under its Rector, Father Kohlmann. The following year he was professor of mathematics there. In 1826, he studied theology at Georgetown, under Father Dzierozynski. The following year besides studying he had to act as prefect. In 1828, he was Sub-Minister, and professor of philosophy and mathematics at Georgetown. In 1829, he was attached to Trinity Church, Georgetown. In 1831, he was removed to Newtown. In 1832, he was alone at Newtown. In 1833, he was appointed professor of rhetoric and

mathematics at Georgetown. In 1834, his name disappears from the Catalogue. — In 1818, Father Neill was at Rome with Father Grassi.

Nota, Fr. Leonard. — Father Leonard Nota was born on the 23rd of November, 1807. He entered the Society on on Sept. 27th, 1824. In 1850, Father Nota was at Frederick, making his third year of probation. He was at the same time professor of rhetoric for the Juniors. In 1851, he was at Georgetown as Dogmatic teacher. In 1855, he resided at Newtown and attended the missions at Medley's Neck and St. John's. In 1855, he was professor of Dogma at Georgetown. Among his pupils of the first year were two future Provincials. In 1858, he was at St. Thomas'. In 1860, he was once more at Georgetown as professor of Dogma. In 1861, he was at the same college as professor of logic, metaphysics and ethics. In 1864, he taught the evening class of dogma, and likewise ethics. In 1865, he was no longer professor of ethics, but had a class of Moral theology. In 1868, he taught Logic, Metaphysics, and Ethics, at the College of the Holy Cross, Worcester. In 1870, he was Spiritual Father at Worcester. On the 5th of April, 1870, he died at that college.

Pasquet, Rev. W.—The Rev. W. Pasquet was at Newtown in the year 1797. He was for some time stationed at Bohemia. He is said to have left America before the year 1816. When he died, or in what place, I have been unable to learn. In 1800, I find that he was manager of Deer Creek.

Power, Fr. James,—Father James Power was born on the 8th of July, 1798. He entered the Society on the 15th of February 1846. In 1847, he was stationed at Alexandria. The following year he was at St. Thomas'. He, and the Superior, Father James Moore, served by turns the stations at Newport, Cob Neck and Cornwallis. In 1848, he became Superior of St. Thomas' and had as his assistant Father Eugene Vetromille. In 1851, he was at St. Joseph's Talbot County. He attended the missions of Queenstown, Denton and Dorchester. In 1852, he was Superior of Bohemia, and visited Elkton, Chestertown, and different places in the State of Delaware. The next year he was at White Marsh and had Pig-Point etc., in his charge. In 1854, he was Superior at Upper Marlboro, Prince George's County, Md. In 1855, he was Superior at Newtown. He had as his assist-

ants Fathers Patrick Creighton and James Cotting. The following year he was Superior at St. Joseph's Talbot Co.

Rantzau, Fr. Maximilian. — Father Maximilian Rantzau was born on the 23rd of December, 1769, and entered the Society on the 29th of November 1808. In 1818, he was professor of theology at Georgetown College, and Socius to the Very Rev. Father Anthony Kohlmann, Superior of the Mission. In 1822, he was Minister and Professor of Theology at the Seminary of Washington. In 1825, he was Professor of Moral at St. Inigoes. In 1824, he was operarius in the same mission. In 1825, he was a missionary at Newtown. He died at Frederick, on the 7th of August, 1827.

Sanders, Fr. Matthew. — Father Matthew Sanders was born in Holland, on the 30th of November, 1807. He entered the Society Nov. 4th, 1832. He was already a priest before he joined our Order. He made his Novitiate at White Marsh under the distinguished Father Grivel, in 1833. He was at St. Thomas' in 1834. In 1837, he was at Newtown as assistant to the venerable Peter Havermans, now at Troy, New York. In 1840, he was Superior at White Marsh. In 1841, he was there also, but was no longer Superior, Fr. Edward Mc Carthy holding that post. In 1844, he was again named Superior of White Marsh, having at the same time to attend all the outlying missions. In 1852, he is marked as assistant to Father Dietz at White Marsh. In 1853, he was sent as Superior to Bohemia, and had to attend to Elkton, Chestertown and some stations in Delaware. In the Catholic Directory for 1857, he is marked as assistant to Father George Villiger, and is said also "to attend Kent, a station." In the Directory, for the following year he is said to be at White Marsh, Prince George's Co. According to our Catalogue for 1859, he was that year Superior at St. Joseph's Residence, Talbot Co., and attended Queenstown, Denton, and Dorchester. In 1868, he was at Frederick, in a state of bad health, where he died Feb. 2nd.

Sannen, Fr. German.—Father German Sannen was born on the 6th of January, 1792. He entered the Society on the 14th of August, 1817. In 1820, he was studying Theology at Georgetown. His professor was Father Rantzau, and his fellow-students Father Dubuisson, John Murphy, Virgil Horace Barber, Henry Verheyen, Peter Joseph Timmermans, Peter Walsh, and Joseph Schneller. Fr. Thomas

Mulledy was then making his second year of philosophy under Father Roger Baxter at Georgetown. James Vandevelde, Charles C. Pise, George Fenwick, and James Ryder were among the brilliant students of the first year of philosophy. In 1822, he was in his fourth year of Theology at the Washington House. I know not whether it is by mistake, or not, that he is marked in the Catalogue for 1823, as among the "auditores Philosophiæ." In 1824, he was attached to Trinity Church, Georgetown. In 1825, he was at Newtown with Fathers Cary and Rantzau. In 1827, his name disappears from the Catalogue.

Steinbacher, Fr. Nicholas.— Father Nicholas Steinbacher was born on the 27th of December, 1796. He entered the Society on the 3rd of December, 1832, being then a priest, and took his last vows, March 5th, 1843. In 1833, he was assistant to Father Boniface Krukowski at Goshenhoppen, and attended Reading, Libanon, Massillon, Pottsville, etc. In 1838, he became Superior of the mission at Goshenhoppen. In 1839, he was at Conewago and attended from time to time at Littlestown, Gettysburg, Mountains and Paradise. In 1840, he was professor of the Juniors at Georgetown. In 1841, he was once more removed to Goshenhoppen. To his other stations, in 1842, was added Nippenoe. In 1844, he was Superior at Conewago, and in his turn attended all the outlying missions. In 1847, he was at Bohemia and sometimes attended Queenstown, Dorchester, Talbot, and St. Joseph's. In 1847, he was Superior at Newtown, and frequently visited all the other parishes attached to that mission. In 1848, he was at St. Mary's Church, Erie, Pa. and attended to the neighboring stations. In 1853, he was at Georgetown. the following year he was at St. Thomas'. In 1855 he was at Frederick. In 1857, according to the Catholic Directory he was at Philadelphia. In 1858, he was at Worcester, Mass. In 1859, he was Superior at the church of the Holy Trinity, Boston. In 1860, he was at the Church of the Immaculate Conception, Boston, the lamented Father John Mc Elroy, being Superior. In 1861, he was at St. Mary's, Boston. He died that year at Boston, on the 14th of February.

Sougé, Rev. Mr. — When Father John Bolton left St Joseph's, on the Eastern Shore, he was succeeded by the Rev. John Ambrose Sougé. This clergyman remained at St. Joseph's from 1801, until 1803, when he seems to have been succeeded by Father Monally. From Father George Fenwick's notes I learn that Father Sougé was at Newtown

on the 15th of August 1801. It is probable that he was sent from this latter place to take charge of St. Joseph's E. S. During Father Sougé's stay at Newtown he attended the congregation of Our Lady's Chapel, Medley's Neck.

Vanhuffel, Fr.— There is a farm-house about a mile from Leonardtown, near Drury's place, known in legal documents, and to the people at large, as *Vanhuffel's*. This is so called from the fact that a clergyman named Vanhuffel resided there for some time. This priest in the latter part of the last century attended the church that formerly stood in the old St. Aloysius' grave-yard. From some notes which I found in our Archives, in New York, in the handwriting of Father George Fenwick, I learn that Father Vanhuffel was at Newtown in 1792. He had arrived in this country only two years before that time. Father Vanhuffel, having been assisted in his last sickness by Father Edelen, was buried at Newtown.

Walsh, Fr. Peter.— Father Peter Walsh was born on the 27th of Jan, 1797. He entered on the 5th of November 1813. In 1820, he was at Georgetown College studying his first year of Theology. The next year he continued his course at the Washington House. The following year he was professor in that place. In 1824, he was ordained and sent as missionary to St. Thomas'. In 1826, he was changed to Frederick. In 1828, he was prefect of studies at Georgetown. In 1829, he was at Newtown and attended the missions of the Sacred Heart and Our Lady's Chapel. In 1830, he was prefect of studies at the St. Louis College, Missouri. The after history of Father Walsh belongs to Missouri.

Woodley, Fr. Robert.— Father Robert Woodley was born on the 21st of Oct. 1800, in Norfolk, Virginia. He was brought up in the Methodist persuasion. Being naturally clear of intellect, and disposed by grace to virtue, he became a Catholic. Soon he heard an interior voice which called him to the priesthood. On the 4th of June, 1831, he was received into the Society. In 1832, we find him at the Novitiate of White Marsh. In 1834, being still at the same place, he attended to Marlborough, Annapolis and Pig-point. In 1835, he is marked in the Catalogue as being at White Marsh. In 1840, he was at Newtown with Father Combs. In 1842, he became Superior of Newtown and had as his assistant, Father Joseph Enders. In 1843, being still Superior of Newtown, he attended the congregations of the Sa-

cred Heart and our Lady's Chapel. In 1845, he was sent as assistant to Father Carbery at St. Inigoes. In 1850, he returned once more to Newtown. In 1851, he became Superior here and had for his assistants Fathers Vigilante and Dougherty. In 1852, he attended to Leonardtown. Father Woodley seems to have been a man of very decided character. His zeal was proved on more than one occasion. During the time the yellow fever was sweeping off hundreds in his native Norfolk, he applied for permission to his Superiors to go and attend the sick. This request was granted. On arriving in Norfolk, he went through the streets, and even from house to house, crying in a loud voice: "Is there any one sick here who would wish to see a priest?" After the epidemic was passed away he went to Charles County, and as an old admirer of his said, "he was covered with glory." In 1855, he was at St, Thomas'. The next year he is marked as attending to Pomphred and Cob Neck. In the Directory for 1857, we find the following notice of his death: "Rev. Robert D. Woodley of the Society of Jesus, died near Port Tobacco, Oct. 25th, aged 57."

Young, Fr. Aloysius.—Father Aloysius Young was born on the 15th of February, 1798. He entered the Society on July 29th, 1815, and took his last vows on the 15th of August 1833. He went to Italy in June 1817. In the manuscript catalogue for 1818, we find, "Extra Prov: Fr. Grassi, Mr. O Neil, Mr. Young, Charles Vespre." In 1820, he was studying at Rome. With him in the Eternal City, in 1821, were, besides Vespre, Thomas Mulledy, William Mc Sherry, John Smith, Charles C. Pise, James Ryder, and George Fenwick. In 1825, he was raised to the dignity of the priesthood. That year was added to the number of his companions at Rome from our mission, Father Anthony Kohlmann. The following year he had the happiness of having Father Dubuisson with him at Rome. In 1829, he returned to our mission and was appointed professor of rhetoric and poetry at Georgetown. In 1830, he was made professor of philosophy in the same college. In 1833, he became Superior of the Newtown Mission. His assistant was the venerable Father Peter Havermans, of Troy, New York. In 1834, the Very Rev. Father William Mc Sherry, Provincial resided at St Thomas'. With him were Frs. Francis Neale, as Rector of that house, and Aloysius Young, as his Socius. Father Young became Socius on the 8th of July, 1833. In 1836, he taught humanities at St. John's School, Frederick. In 1838, he was Prefect of Studies, and

professor at Frederick. In 1840, he was still Prefect of Studies at Frederick, taught the classes of rhetoric, and humanities, and also attended to Carroll's Manor. In 1841, to his other various duties was added the ministership. In 1843, he was again in Alexandria. He died there on the 21st of December, 1844.

LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

(*Continued.*)

May, and June had passed away, and the heats of July had descended on Bienville's swamp-hemmed city, and still there were no tidings of the Gironde. The heart of the valiant Catholic Governor was filled with anxiety, not the least cause of which was the fear of losing the Ursulines, whose services had, as we have seen, been secured to the struggling colony. The colonists, too, grew anxious, and well they might, for nothing had been heard of the ship, since she sailed from Port L'Orient, France, on the 22nd of the preceding February. Their anxiety, however, arose for the most part from the fear of losing their friends, and what was at that juncture more valuable than friends,—the much needed supplies, with which the vessel was freighted. As to the Ursulines; although the colonists were far from opposing them, or wishing them evil, still many looked on their coming as premature, on the ground that as the colony could not support them they would be more of an encumbrance, than a help. Taken all together the outlook for the Mission, and colony was gloomy enough, and it cannot be wondered at, that hope grew weaker and weaker in the hearts of the settlers as the days laden with disappointment slipped by, until at last they came to look on the ship as surely lost.

It was about the 12th of July that this gloom was dispelled by the news that a *courrier des bois* had announced to the Governor, the arrival at the Balize of the long looked for *Gironde*. This piece of intelligence put the town, and its immediate vicinity, into a state of great excitement. We may well imagine the eagerness with which the enthusiastic

Bienville communicated the news to his saintly friend, and colleague, with whom, while he was yet plunged in doubt, he was wont frequently to converse, and speak of his hopes, and fears regarding the overdue ship.

As soon as the *Gironde* came to her moorings, the transfer of the passengers, and their baggage to pirogues was commenced, and effected with such expedition that on the day of their arrival at the Balize (July 8th) they began, with galley slaves tugging at the oars to forge their weary way up stream. Of the fatigue, discomfort, and utter tediousness of the the trip in those days from the Balize or Beacon Isle [1] which is situated at the mouth of the Mississippi to New Orleans we can form no idea. The distance is but one hundred miles; yet our travellers took fifteen days to cover it! Early on the 23rd of July, 1727, news reached the city that the flotilla bringing the passengers, and freight of the *Gironde* had passed what was then, and is now known as the English Bend or Reach, and would be in sight within a few hours. Thereupon the Governor, and Colonial Officials, accompanied by the Capuchins, and Jesuits, repaired to the landing in front of the Place d'Armes (Jackson Square) and there beneath a spreading oak, heavily draped with Spanish moss, awaited the arrival of the pirogues. But besides these were others;—the future charges of the coming Ursulines, and Jesuits. As soon as the travelers landed a procession was formed, headed by Father de Beaubois, who led them to the church [2] where a solemn Te Deum was sung, in thanksgiving for the happy termination of their perilous voyage. At the conclusion of the service, de Beaubois formally introduced the newly-arrived Ursulines, and Jesuits to Father Brun, the Capuchin Prior, and Vicar-General of the Province, after which they retired. The Ursulines took up their abode in the government house, the use of which had been tendered them pending the erection of a convent, and began their work which has continued without interruption to this day.

Ours retired with the Superior to our little house, which stood opposite that of the Governor, at the corner of Bienville, and what was in those days the levee but is now De-

[1] This island is situated in that mouth of the Mississippi called the S. E. Pass. It had been called the "Island of Toulouse," by Father Charlevoix, S. J., but the name did not take.

[2] The church mentioned was built on the site of the present cathedral. It was destroyed by fire. Its successor perished in a conflagration that buried half the town in ashes. The present edifice is the third erected on the same spot.

catur, on the block bounded by Bienville, Condé (now Chartres) Conti, and Decatur streets.

The story of the voyage is a thrilling one. No sooner was the *Gironde* which, says the *Chronicle*, "was provisioned as if for a siege" well out at sea, than it encountered violent storms, which drove it hither and thither across the tumbling Atlantic, until when fair weather came at last, our travellers found themselves off the Spanish Main in the Caribbean Sea, the haunt of the ocean free lances of the time. Now they were chased by a corsair, but managed by some means or other to escape. A second time a freebooter bore down upon them, and no escape was left save in giving battle. The captain of the *Gironde* resolved, should it be necessary, to fight his ship to the end, rather than strike his colors at the bidding of such a foe. But first he wanted to try by every means in his power to escape from a combat, that was sure, even though he came off victorious, to be disastrous to him. So, while the buccaneer was approaching, and the decks of the *Gironde* were being cleared for action, he thought of a ruse, his last hope of avoiding the impending fight. At last the roll of the drums beating to quarters was heard, and as the ship's company hurried to their stations, great was the surprise to see many stand ready to serve the guns. Whence did the Captain get his reinforcements?—His stratagem, poor as it may appear, was to frighten off the pirates by a show of strength, and so, to swell his seeming fighting numbers, he commanded that for the moment all the women on board should disguise themselves, and help to man the guns. The ruse seems to have succeeded, and the buccaneer to have steered off without doing them any injury. No sooner had this danger passed away than our friends again encountered stormy weather, which drove them northward, until finally, their ship went ashore on Dauphine Island, which lies across the entrance to Mobile Bay. They got off at the sacrifice of the cargo, and then, in all probability, considering their disabled condition, made their way through the quiet waters of Mississippi Sound, and out again to the Gulf of Mexico by the pass, which had been discovered a few years before by Herr Christian, a Danish skipper, and so along the coast to the Balize.

Our missionaries seem to have spent the remainder of the summer in recruiting their health, which had been severely taxed by their long, and painful voyage. In the fall of the same year, as it was the best time for travelling on the river, Fathers Tartarin, and d'Outreleau set out for the Illinois

Country. The mission was now in good order, and all the posts allotted to the Society as well attended to as could be expected under the circumstances. Seeing this Fr. de Beaubois had a desire to be relieved of his office, that he might go back to his dear Illinois, among whom he had lived for eight years prior to his coming to New Orleans. To satisfy his longing another Superior had to be chosen, and the lot fell on Fr. le Petit who was laboring at the time among the Choctaws. He was accordingly called to New Orleans, and installed in the spring of 1729. This good Father had not been among the Choctaws two years, and yet such was his tact that he had completely won the savage hearts of his charges. One year after his return to New Orleans, a band of Choctaw braves came to see him. On the occasion of this visit one of the sachems, Paatlako, by name made him the following speech :

"Our hearts, and those of our children mourn since we see you no more. You began to be like us. You understand us, and we understand you, you love us, and we love you. Why have you left us? Why do you not return? Do come along with us." The good Father was in a quandary, as to the answer he should give this chief whose good will was eagerly sought by the French. To talk to Paaltako about the vow of obedience would be worse than useless, so Fr. le Petit had recourse to some commonplaces about his returning to them as soon as he could, and that after all he was in New Orleans in body only, but his heart was always away in the whispering forest among the Choctaw villages. At this stage of the missionary's reply an attendant warrior, to whom bilocation did not commend itself, and who, moreover, was of a mercenary turn of mind broke in and said: "It is good, very good. But your heart says nothing to us. It gives us nothing." Here we may suppose the conversation ended with a promise that one of the Black Chiefs, as the Choctaws and Chickasaws were wont to style Ours, would be sent to them, for, even on political grounds, it was the wish of the Colonial Government that one of the Society should be employed in christianizing this nation. This work was allotted to Father Beaudoin. He lived with the Choctaws for nineteen years, carrying his life in his hands all that time, for they were a fickle, catlike tribe, and always hostile to the French. Fr. Beaudoin was the last of the first band of missionaries to leave New Orleans for a distant station; but he was not destined, as was the case with some of that band, to meet a martyr's death; no, he is to suffer pangs severer, perhaps, than those of the martyr who passes to

his crown through a violent and sudden death. He is to drag out a weary exile in trying to cultivate a churlish soil, and, after all, just as the dawn begins to break, he is to see his companions driven out of the country, and their work destroyed as far as it could be done by the hand of man. He shall not be driven out; they dare not do it, and in due time he shall find a grave in the city he did so much for, and loved so well.

The last post under our care had now been provided for, and every one was busy, and doing well. The management of our plantation, the care of the Ursulines, and colonial hospital, together with excursions to Tchoutchouma (the place of the *Houma* or sun), an Indian village on Bayou St. John, gave sufficient employment to the Superior, and one or two companions. It does not appear that we opened any school, and it was not necessary, even if some could be spared to conduct it, as the Capuchins had already supplied that want. From up the river all manner of success was reported to Fr. le Petit. Fr. Boullanger had written a Catechism, a Bible History, containing the principal stories of the Old and New Testaments, a Method of Hearing Mass, and a Preparation for the Sacraments in the Illinois tongue. He was obliged, moreover, to enlarge his chapel which had grown too small to hold his congregation. Fr. du Poisson, it was averred by the *voyageurs*, knew more of the Indian tongues than any trader in the colony, and yet he was scarcely two years in the country. Fathers Souël, Dumas, and the others could speak the languages of the tribes among whom their lot was cast. Surely here was great promise for the future. There was peace, and a great calm reigned—the forerunner of the storm. The time was at hand, when, in the merciful dispensations of Providence, the colony, and the mission, whose fate was bound up with it, were to receive a set back from the effects of which they never recovered.

Mons. de Chepar, Commandant of Fort Rosalie, the post among the Natchez, was a fool-hardy sort of person. He thought, as one of our Fathers tells us, as many of the French thought, that the Indian was so stupid and apathetic, that he could be used, were the colonists so minded, as a beast of burden. The Commandant coveted a piece of land belonging to one of the chiefs. He made use of promises, and threats by turns, to induce the Indian to surrender it, and these failing, he had recourse to stronger methods. The nation made the cause of the wronged man its own, and in its grand council resolved to drive the French out of Lou-

isiana. The Natchez did nothing suspicious; on the contrary, they were as profuse as ever in showing their love to their "French brothers," but there was a bundle of sticks placed in every medicine lodge, or rather temple (for the Natchez had such edifices) and woe, woe to the unwary French on the day that the last of the bundle is drawn. As we know from history the bloody day was hastened by the action of a female Sun[1] who secretly extracted several sticks at once from the bundle placed in the fane which was nearest the fort. But we are at New Orleans. It is the 2nd of December, 1729, and there are strange rumors in the town. By and by these rumors take definite shape. There has been a rising among the Natchez, and all the French within and around the fort at the time have been either killed or captured. Some fugitives from the outlying districts brought the news, and they told Fr. le Petit that a Jesuit was among the slain. Who could it be? The Capuchins had charge of the post. Excited men assembled in the Place d'Armes to talk the matter over, and as they talked they saw a pirogue come skimming down the river. It approached the shore, and as soon as it was beached a man of extraordinary stature leaped out followed by some score, all armed. This man was "Baby" the great Indian fighter, the martinet of Louisiana. He is a cavalry officer, but for some time past has been doing naval duty, still he always wears his eight-inch Mexican spurs. All know him, and crowd around him while he confirms the news brought by the refugees. Soon the straight, narrow streets resound with the cry: "the Indians come," and le Petit learns that the murdered Jesuit is none other than the light-hearted, energetic, gifted Paul du Poisson. It appears that Fr. du Poisson, accompanied by Brother Crucy, was on his way to New Orleans to make arrangements with the Governor for transferring the Arkansas Indians to some place nearer the Mississippi river, as, in their present location, they suffered much from frequent inundations, and were too much out of the way of traders. On the trip Br. Crucy died suddenly of a sunstroke, and du Poisson stopped at Fort Rosalie to bury him. This duty performed, he determined on returning to his mission at once, but as the Capuchin Curé was absent he was asked to stop over and say Mass on the morrow, the first Sunday of Advent. Again he determined on leaving after his Mass, but there were many sick-calls, and he was easily persuaded to put off his departure. Fatal delay. On

[1] A title borne by all the members of the reigning family among the Natchez Indians.

Monday, 28th Nov. he said Mass and carried the Viaticum to some sick persons. As he was returning about 9 A. M. the last stick of the bundle that had been placed in the Indian temple adjoining the fort was drawn, and the massacre began. A stalwart Indian rushed on du Poisson, and threw him to the ground, and severed the head from his body by the repeated blows of a hatchet. The martyr's head, together with that of the unfortunate Commandant, was presented to the great Sun who sat in state under the tobacco shed of the West India Company.

As the details of the massacre, which lasted two hours, and in which two hundred French lost their lives, came to light, the citizens literally became crazed through fear. They dreaded a universal rising of the Indians. When this extreme terror abated somewhat a small expedition was fitted out to rescue the women and children in durance among the Natchez. Governor Perrier desired to lead it in person but was dissuaded by Fr. le Petit who pointed out the imprudence of his leaving the town at such a time, which would be nothing short of an invitation to the disaffected Choctaws and Chickasaws to pounce upon it during his absence. Meanwhile more strange rumors,—this time about the Yazoo Indians, were in circulation in the town. Many did not credit them: "Oh! no fear of the Yazoos, they are our allies. Did not the refugees from Fort Rosalie fall in with a band of them, and yet no harm befell them? On the contrary, the Yazoos gave them a pirogue, and food, and clothing, and ammunition, and helped them in every way to reach New Orleans. They are our steadfast friends." But is the savage steadfast? He is more changeable than the winds. In a few days the colonists must even believe this new rumor; Fort St. Peter among the Yazoos has fallen, and the first to be killed was Fr. Souël. A few words as to the manner of his death may not be out of place. On the 11th December Fr. Souël was returning to his cabin after a friendly visit to one of the Yazoo chiefs, and while passing through a ravine was riddled with bullets by ambushed savages. His murderers, with the instinct of their fellows in more civilized countries, threw themselves on his poor hut to rifle it of whatever it might contain. The Father's negro servant, knowing nothing of the fate of his master, tried to defend the little property but was soon overcome, and dispatched. Poor fellow! his death was sudden, but, as we gather from the letters of Fr. le Petit, it was not unprovided for. During the enactment of this second part of the tragedy, a council was held in the wigwam of one of the sachems,

and some of those present who were of opinion that enough had been done to bring the French to terms, counseled their fellows to go no farther at least for a time. Whereupon one of the chiefs bounded to his feet, and in a loud voice exclaimed: "Since the Black Chief is dead, it is the same as though all the French were dead. Let none of them be spared." He carried the day, and Fort St. Peter was the scene of a carnage as dreadful as that of Fort Rosalie.

New Orleans was now thoroughly terrified. Hearts that never before knew dread now quailed, as they thought of the stealthiness of the foe. In a word, the effect of these massacres on the citizens was the same, says Fr. le Petit, "as though they had been wrought in the neighborbood." To make matters worse there were domestic foes; the negro slaves, who had contributed not a little to the bloody success of the Natchez. During those days of panic when all was excitement, and every male citizen who had strength to grasp a musket was enrolled in the militia, the Ursulines and Jesuits were going about giving whatever spiritual and temporal relief they could to the refugees from the outlying plantations, and to the inhabitants of the town.

On a day, towards the close of January, 1730, while the excitement caused by the recent massacre still ran high, Fr. le Petit, saw approaching our house, a man clothed in a ragged soutane, with his arm in a sling, and his face so enveloped in bandages as to prevent recognition. He hastened towards the figure, and found it to be Fr. d'Outreleau. The first thought of the Superior was; had then the Illinois risen as the Natchez, and the Yazoos; woe, then to the colony. He asked what had happened, and Fr. d'Outreleau while under the hands of Brother Parisel, a skilled infirmarian, told his story in fragments. An outline of his adventures may find a fitting place here, together with a little explanation as to the cause of them, namely, his absence from his mission.

In those pioneer days, the distances were so great, and the means of travelling so costly, slow, painful, and even dangerous, and the laborers so few, that the Superior could not afford, save on rare occasions, either the time or the money to visit personally the various posts under his jurisdiction. To remedy this, the Fathers at the different stations, were wont to repair once in a while to New Orleans to make their report. The time usually selected for the performance of this duty was the hunting season, which began about the middle of October, and extended well into the following March. During this season the Indian villages

were abandoned, save by some old men and women, and the youngest of the children.

It was to make his report, that Fr. d'Outreleau, ignorant of the tragic events which had occurred towards the south, set out on New Year's day, 1730, with five *voyageurs* en route for New Orleans. All went well until the mouth of the Yazoo River was reached. Here the party landed, and, it being Sunday, Fr. d'Outreleau proposed saying Mass before calling on Fr. Souël who lived, or rather used to live, some distance up the Yazoo River. While the missionary was arranging an altar, some Indians approached in a pirogue, and being challenged by the wary *voyageurs* said that they were Yazoos, "brothers of the French," and passed their hands over their faces, this being the usual sign of friendship. The action disarmed the vigilance of the white men. A few moments after, a flock of bustards swept into view, and the *voyageurs*, seeing a chance of varying the rancid bacon and musty rice diet of the pirogue voyage, discharged two muskets, the only loaded ones of the party, at them. Having brought down the game they neglected reloading, a singular lack of caution in such men. However, they may have thought that there was no need of such precaution, they were among friendly (sic) Indians, and the Holy Sacrifice, moreover, had just begun. One of the *voyageurs* served Mass, and the others knelt in front, while the Indians, none of whom were Christians, sat or knelt in the rear. Just as the celebrant stepped from the Epistle side to the centre of the altar to recite the "Kyrie" the Indians brought their rifles to their shoulders, and discharged them, some at the priest and his server, and some at the kneeling *voyageurs*. Fr. d'Outreleau was severely wounded in the arm, and fell before the altar, the acolyth was killed outright, and two of the others received some flesh wounds. There now followed a fight waged with terrible odds in numbers and weapons, against the whites. While the affray went on at close quarters, with clubbed muskets, hunting knives, and tomahawks, some of the Indians on the skirts of the meleé fired again and again at point blank range, on the prostrate form of the missionary without, wonderful to say, doing him further injury. The *voyageurs* saw all this, and deeming their priestly companion past rescue thought only of themselves, and tried with might and main to cut their way through the bloody redskins. They succeeded, and once free of the savages ran at the top of their speed to their pirogue. A few frantic efforts got the craft off the oozy bank in which it was embed-

ded. Just as the pirogue floated, the *voyageurs*, to their amazement, saw Fr. d'Outreleau running towards them with all the swiftness a man may command whose limbs are hampered with the sacerdotal vestments. They watched. On came the Father carrying the shattered arm with the sound one, and a pack of howling savages hard upon his track. He reached the river bank in safety, floundered down the muddy slope to the water's edge, flung himself into the river and seized the pirogue. While clambering in with the assistance of the *voyageurs*, he turned his head to see if his pursuers were gaining on him, and as he turned one of the savages fired, and he received a charge of duck shot full in the mouth. Some of the shot broke his teeth, and entering, lodged in the gums, and some mangled his cheeks and lips. But he was nothing daunted; in a few seconds the pirogue, steered by the wounded Jesuit, shot out into deep water in response to the vigorous strokes of the sturdy pioneers. Meanwhile the Yazoos had divided into two parties, one of which kept up a running fire from the banks on the fleeing pirogue, and the other flung themselves into their canoe to give chase. Our heroes had some hope; they had a slight start of their pursuers, and, moreover, the chase was likely to be a long one as it would be a stern chase. As to the Indians, they were infuriated, and their wild efforts served in a great measure to defeat them. Whenever they brought the fugitives within range they stopped to fire on them, and they had no fear of doing this, as they believed, and correctly, that the white men were without firearms. This was dangerous knowledge for the enemy to possess, and in consequence the *voyageurs* cast about for some means of creating an opposite impression. It chanced that a small swivel, which had not been used for many a day, lay at the bottom of their pirogue. This ancient gun stood the fugitives in good stead, for whenever the savages came too near, one of the *voyageurs* would proceed to train it on them, and at once the plash of the Indian paddles ceased, and every scalp-lock ducked below the gunwale, thus giving time to the pursued to widen the distance between them and their pursuers. The ruse always succeeded. But there is a limit to the endurance of man, and this limit our friends had now reached. They were all wounded, more or less, and one had his thigh broken by a ball which just now came plunging into their midst, from the Indian canoe; they were faint, and weak from loss of blood, and violent exertion, and so it came to pass that they had thoughts of surrendering themselves to the scant mercy

of their savage foe. Fr. d'Outreleau would not hear of surrender. He begged of his companions to pluck up heart of grace, for the Indians were fickle, and of their nature averse to prolonged effort. Unless success continually beckoned them on, they would prefer to go back to their people and feed their vanity by chanting songs of victory. Fr. d'Outreleau was right; little by little the gap between pursuers, and pursued increased, until finally, the Indians dropped out of sight. The chase lasted an hour, and this was the first rest the fugitives had since the onslaught at the sylvan chapel. They now dressed their wounds as best they could, and held a council of war in which it was decided to push on without delay to Fort Rosalie. They were ignorant all this time of the massacre which had taken place at that station. When they arrived at the post, and saw some of the French dwellings wrecked, and others burned to the ground, they deemed it more prudent to give the place a wide berth notwithstanding the seeming friendliness of the Natchez, who waved them signals to approach. Our party, therefore, hugged the opposite or western shore, and tried, successfully, to get out of the range of the Indian rifles. Dreadful thoughts concerning the fate of the colony now haunted them. They determined not to land even at New Orleans should there be any suspicious signs, but to continue on to the Balize where they hoped to find a vessel in readiness to pick up the remnant of the colony. In passing a village of the Tonicas, some distance to the south of the Natchez, they were discovered, and a pirogue pushed off from the Indian side, and gave instant chase. The *voyageurs* bent to their work with a will, but their pursuers were quickly overhauling them, still they kept on, and it was only when a voice in excellent French hailed them that they lay on their oars, and allowed the strangers to approach. Our poor fugitives were glad that they had not outstripped their pursuers this time, who proved to belong to a body of troops on their way from New Orleans to fight the Natchez. The officers and men treated the missionary and his companions with great kindness. The Commander gave them food and clothing, and passage in a pirogue that was leaving on the morrow for New Orleans, and the surgeon examined and dressed their wounds as well as he might, in the few hours they remained with the troops. As payment for these services, the officers and men begged of Fr. d'Outreleau to return to them, as soon as his wounds were healed, to act as their chaplain. The good Father readily pledged his word to perform what was asked of him, went on board the pir-

ogue with his companions, and after a few days reached New Orleans without further adventure.

Such is the outline of the story he told Fr. le Petit, while Brother Parisel extracted some shot, which had escaped the eye of the army-surgeon; and already he thinks that he ought to hurry off to his soldier friends. He says that he shall grow well, just as quick before Fort Rosalie as here at New Orleans. P. J. K.

(*To be continued.*)

FR. THOMAS COPLEY, *ALIAS* PHILIP FISHER.

IDENTIFICATION.

We now consider the identity [1] of Thomas Copley and Philip Fisher in some degree established. We have come rather reluctantly to this conclusion after a careful investigation of all the facts relating to it. We say *reluctantly*, for we acknowledge that many difficulties were found in proving this identity. All our historians in Maryland have spoken of Fisher and Copley as distinct missionaries. Fr. Fisher's name occurs frequently in the Annual Letters, while Thomas Copley is written in not a few places in our Colonial Records. Why should Copley give his real name in legal courts, and still appear among his people as Philip Fisher? What motive could have induced him to go under an assumed name in Maryland, when religion was perfectly free, when he had enjoyed, even in England, the King's protection? Though his name did not occur in the English Catalogue, perhaps this was because he belonged to the Belgian Province. We find him known even to the priest-hunters in England by his proper name. Gee, in his "Names of the Romish priests and Jesuites now resident about the city of London, 1623," mentions him as "Copley, jun., one that hath newly taken Orders and come from beyond sea." Another difficulty arose in this manner.—The Catalogues stated that Philip Fisher arrived in Maryland in 1636, while Kilty affirms, and he has good authority, old land records, that Thomas Copley came on the 8th of August, 1637. But we are now convinced that Fr. Copley came to the Mary-

[1] See a learned paper on this subject in the WOODSTOCK LETTERS, vol. xi, p. 18.

land Mission in 1636. At all events he must have come very early in 1637, and not in August, as Kilty indicates, for he was summoned to the Assembly held at St. Mary's City on the 26th of January of that year. It seemed strange that Fr. Copley in writing a confidential letter to our Very Rev. Fr. General at Rome, should sign himself by his *alias* and not by his real name. There exists a letter from *Philip Fisher* to Very Rev. Fr. Vincent Caraffa. All these were difficulties that could not easily be set aside, or despised. Still they are but mere difficulties, and nothing else. The Annual Letters for 1636–37–38–39–40–41, cannot be satisfactorily explained unless we admit the identity of Fisher and Copley. Fisher's name is frequently mentioned in them, but not a word about Copley. Why this silence about a missionary so active as Fr. Copley? The Annual Letters for 1639 give the number of priests in Maryland as four. According to the Catalogue these were, Fathers Fisher, Poulton, Altham and White: If we do not consider Fisher and Copley as identical, we will be forced to contradict the Annual Letters, and say that the number of our Fathers in Maryland in 1639 was not *four*, but *five*, Fathers Copley, White, and Altham were summoned to the "General Assembly Held At St. Marie's" in 1637. Why was not Fr. Philip Fisher, who was then Superior, invited to the Assembly? Among the members of the Assembly of 1638, were Copley, White, and Altham, but not Philip Fisher. Though it may seem strange that Copley should sign his *alias* in writing to his Superiors at Rome, still we know that *Philip Fisher* was an *alias* of some one of the missionaries. The Annual Letters for 1645 say expressly that Philip Fisher's family-name was *Cappicius*. Br. Henry Foley says in a letter before us that he considers that the Roman copyist made a mistake in writing *Cappicius* for *Copleus*. He says that no English or Foreign name could be concocted from the word Cappicius. "I prepared the *alias* of Fr. Fisher," continues the learned Editor of the Records, "assuming that to have been his real name, from the best information I then possessed, but, if I had known what I now do, I should have put 'Copley, Thomas,' *alias* 'Fisher, Philip;' 'Philip, Fisher,' *vere* 'Copley, Thomas.'"

Both Philip Fisher and Thomas Copley were born at Madrid. Both, as far as we can decide, were born about the same year, and entered, about the same year, St. John's English Novitiate on Mount Cæsar, at Louvain. Both arrived at London about the same time, and both in all probability were sent in the same year to Maryland. Br. Foley

makes a good point in favor of the identity we are considering in the following item, which he had the kindness to send to the editor of the WOODSTOCK LETTERS:—"Fr. Fisher was in London at the date of the apostate Gee's *fatally* accurate list of Priests and Jesuits in and about London, but his name does not occur, whilst Copley, a Jesuit, does. The Fisher, a Jesuit, named by Gee, was Fr. John Percy, *alias* Fisher. (See Gee's list in *Records*, Vol. 1). Gee knew most of them personally, and generally uses the real names, the better to betray them to the Government pursuivants." A strong presumptive argument can be drawn from the fact that the lands in Southern Maryland were taken possession of in the name of "Mr. Copley." This would indicate that Copley was Superior when the grants were taken up. In fact, Philip Fisher was Superior at that time. The industrious and careful Editor of the English Records adduces the following in proof of the identity of Copley and Fisher: — "The Secular Agent, Rev. Mr. Clarke, in his list of *Jesuits* out of prison (1632–3) uses the real name of Copley, but does not name Philip Fisher, although then in London and out of prison. Mr. Clarke, no doubt, knew Thomas Copley personally."

There is every reason to believe that Father Copley belonged to the English Province. He made his noviceship at St. John's, Louvain, an English Novitiate; after his ordination he was sent to England, and thence on the Maryland Mission. Still, his name does not once occur in the Catalogues of the English Province, while that of Philip Fisher does. It would seem that on entering the Society he immediately assumed an *alias*. It is impossible that he could have taken any other *alias* than Fisher. If Copley had entered the Belgian Province, as a learned writer suggests he did, then he would most probably have made his noviceship at Tournay or Mechlin, and not at Louvain. In the Mechlin Novitiate, Copley's two Irish kinsmen, William and Peter Stanihurst, both of whom joined the Flemish Province, made their Probation.

From the Annual Letters we learn that in 1645, Fr. White and Fr. Fisher were taken prisoners in Maryland, and brought back to England. From other sources we learn that Thomas Copley and Andrew White were tried at London in that year. We can nowhere find an account of the death of Thomas Copley. We trace him from 1636 to 1650. No author tells us how, where, or when he died. The English Catalogues record the death of Fr. Fisher in 1653–4.

Fr. Henry Warren, who became Superior of the Maryland Mission in 1663, on taking possession of our property, signed himself, "Copley's successor." We nowhere find Copley mentioned as Superior of the Mission.

The identification of Thomas Copley with Philip Fisher is a matter of no small historic importance to us. It fills up many gaps, and clears up several points, in the interesting biography of one of the most distinguished missionaries of Maryland.

ARCHBISHOP CARROLL'S ESTIMATE OF OUR CONSTITUTIONS.

(*From a Letter to Fr. Charles Neale.*)

For the Constitutions of the Society, I believe that no one feels more respect, or a higher estimate of their wisdom, than I, not merely because I love the Society with a filial tenderness; but because I have studied the Constitutions' excellence, and in various circumstances and countries, have had the happiness of observing their effects in forming the minds and hearts of those who embraced them as their rule of life. Everywhere they answered the religious views of their author. Wherever they were observed in their letter and spirit, they raised men eminent in learning, great masters of a spiritual life, zealous and disinterested laborers, distinguished for their talents and success in the education of youth, solicitous to recommend themselves to the First Pastors of the Church by their co-operation in the salvation of souls.

PENNSYLVANIA.

SOME HISTORICAL DOCUMENTS.

The first Jesuits who labored in Pennsylvania came from the Maryland Mission. Though there was much work to be done on the banks of the Patuxent, Potomac and Elk rivers, still, our missionaries at Newtown, St. Inigoes, and especially Bohemia, a little later on, could not neglect altogether the souls of those of the Household of Faith who dwelt on the shores of the Delaware and on the wooded mountains of Penn's Plantation. Though no Proprietary invited them, though no Governor encouraged them, still the Jesuits of Maryland often penetrated the stronghold of Quakerism, disguised, and in secret, and ministered to the wants of the few scattered Catholics of Pennsylvania, who had as yet no resident priest among them. During the few short years that New York possessed English Jesuits, it is almost certain, that the Philadelphia Catholics were visited by missionaries from the banks of the Hudson. But it was years after the death of Harvey, Harrison and Gage that the first Jesuit residence was built in the City of Brotherly Love.

"Previous to the year 1733," says an old paper before me, "the few Catholics who then resided in Philadelphia, held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in America at that epoch. In the above year, the Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut and Willing's Alley, and erected thereon a small chapel, dedicated to St. Joseph, which has since been enlarged."

We lately found an interesting paper relating to the first visit of Fr. Joseph Greaton to Philadelphia. On this paper we find the following note: "This I have heard from Archbishop Neale, the 4th of December, 1815, the first day he was Archbishop of Baltimore." The document itself is as follows:—"Mr. Greaton, one of the Jesuits of Maryland, being informed that in Philadelphia there was a great number of Catholics, resolved to try to establish a mission for their spiritual comfort. In order to succeed the better he went first to Lancaster where he had an acquaintance by the name

of Mr. Doyle. The object of his journey was to know from his friend the name of some respectable Catholic in Philadelphia, to whom he could address himself, and by whom he could be seconded in his laudable exertions to found there a mission. Mr. Doyle directed him to an old lady, very respectable for her wealth, and still more for her attachment to the Catholic Religion. Fr. Greaton on his arrival at Philadelphia presented himself dressed like a Quaker to the lady, and after the usual compliments, he turned his conversation on the great number of sectaries who were in that city. The lady made a long enumeration of them—Quakers, Presbyterians, Lutherans, Church of England members, Baptists, etc., etc. The Father then asked her:—'Pray, madam, are there here any of those who are called Papists?'

'Yes,' she replied, 'there is a good number.'

'Are you one?' asked the Father.

The lady stopped a little, and then acknowledged that she was.

'I am one too,' added the priest.

This gave rise to many other questions, among which was the following: 'Have the Catholics any Church?' The lady answered: 'No, they have none.'

'Do you think that they would be glad to have one?' continued Fr. Greaton.

'Most certainly, sir, but the great difficulty is to find a priest.'

'Are there no priests in America?'

'Yes, there are some in Maryland, but it would be impossible to get priests from that quarter.'

'No, not impossible,' said the missionary, 'I myself am one at your service.'

'Is it true!' asked the lady with warm interest, 'is it true that you are a Priest!'

'Yes, madam, I assure you I am a priest.'

"The good lady could not contain her joy to see after so many years a Catholic priest, and like the Samaritan woman who, having found our Lord Jesus Christ, ran to announce it to the citizens of Samaria, she went through the neighborhood and invited her Catholic acquaintances to come and see a Catholic priest in her house. This was soon filled with Catholics, for the most part Germans. Then Fr. Greaton began to expose to them the object of his journey. At that very meeting a subscription was opened to raise sufficient funds to buy lots, and build a Catholic church.

All willingly contributed to this good work. They bought lots and a house of their hostess, who acted in a very generous manner."

It seems that this bold step of Fr. Joseph Greaton was not looked upon favorably by some of the non-Catholics around him. "Considerable jealousy of the Roman Catholic Religion," writes the historian of Pennsylvania, "prevailed in the Province, whilst all others were tolerated without fear. This arose from apprehension that a similarity of religion might lead the Catholics in the Province to support the French interests. Governor Gordon brought this subject before his council for consideration, informing them that a house had lately been built on Walnut Street, for the exercise of that religion, in which Mass was openly celebrated by a priest, contrary to the laws of England, and particularly the 10th and 12th of William III., which extended to all his majesty's dominions. The council were of opinion that that statute did not extend to the Province, and that the Catholics were protected by the charter of privileges, and the law concerning liberty of conscience; but referred the subject to the Governor, that he might, in his discretion, consult his superiors at home. But it does not appear that the Governor took further notice of the matter."

Though the action taken by Governor Gordon with regard to the erection of St. Joseph's Church, has been already noticed in a former number of the LETTERS, we shall here again reproduce it:

"AT A COUNCIL HELD AT PHILADELPHIA, July 25th, 1734.

Present:

"The Honourable THOMAS PENN, Esqr., Proprietary.
The Honourable PATRICK GORDON, Esqr., Lieut. Gov'r.

James Logan,	Ralph Assheton,	} Esquires.
Samuel Preston,	Samuel Hasell,	
Clement Plumsted,	Charles Read,	

"The Governor then informed the Board, that he was under no small Concern to hear that a House lately built in Walnut Street, in this City, had been set apart for the Exercise of the Roman Catholick Religion, and is commonly called the Romish Chappell, where several Persons, he Understands, resort on Sundays, to hear Mass openly celebrated by a Popish Priest; that he conceives the tolerating the Publick Exercise of that Religion to be contrary to Laws of England, some of which, particularly the 11th and

12th of King William the third, are extended to all His Majesty's Dominions; but those of that Persuasion here imagining they have a right to it, from some general Expressions in the Charter of Privileges granted to the inhabitants of this Government by our late Honourable Proprietor, he was desirous to know the Sentiments of the Board on the Subject.

"It was observed hereupon, that if any part of the said Charter was inconsistent with the Laws of England, it could be of no force, as being contrary to the express terms of the Royal Charter to the Proprietary. But the Council having sate long, the Consideration hereof was adjourned till the next meeting, and the said Laws and Charter were then ordered to be laid before the Board.

"AT A COUNCIL HELD AT PHILADELPHIA, July 31st, 1734.

Present:

"The Honourable PATRICK GORDON, Esqr., Lieut. Gov'r.

James Logan, Samuel Hasell, Samuel Preston. Charles Read, Clement Plumsted, } Esquires.

"The Minutes of the preceding Council being read and approved:

"The Consideration of what the Governor had then laid before the Board touching the Popish Chappell, was resumed, & the Charter of Privileges with the Law of this Province concerning Liberty, being read & likewise the Statute of the 11th & 12th of King William the 3d Chap. 4th. It was questioned whether the said Statute, notwithstanding the general Words in it 'all others His Majesty's Dominions,' did extend to the Plantations in America, & admitting it did, whether any Persecution could be carried on here by virtue thereof, while the aforesaid Law of the Province, pass'd so long as the 4th year of Her late Majesty Queen Anne, which is about five years posterior to the said Statute, stands unrepealed.— And under this Difficulty of concluding on any thing certain in this present case, it is left to the Governor, if he thinks fitt, to represent the matter to our Superiors at home, for their Advice and Directions in it."

It would appear that our Fathers in Pennsylvania were for many years subjected to trials and troubles. Their enemies were continually taking advantage of their religion to accuse themselves and their flocks of secretly plotting to overthrow the English Government, in order to introduce a

French one. Catholics were regarded as persons altogether unworthy of trust or confidence. Daniel Claus wrote to Governor Hamilton, in 1754, that he "heard Col. Johnson give Lidius the Character of a very dangerous Person in any Province, as he was certain of his being a Roman Catholick, having heard it of a Frenchman, who was in Church in Canada, when he made his Confession to the Priest." Our Fathers having been seen vested in their sacerdotal robes were accused of great riches, and said to walk about "dressed in silver and gold." As we have seen, Father Joseph Greaton sometimes dressed as a Quaker in order to avoid persecution or insult. It seems to us that it was for the same reason he took the *alias* of Josiah Crayton, which he is called in many old records. Outside influence was frequently brought to bear upon the somewhat tolerant authorities of Pennsylvania, in regard to the treatment of Catholics within that Province. Governor Dinwiddie wrote to Governor Morris from Williamsburg, Virginia, on the 20th of September, 1755. His letter is as follows: "I have not omitted writing to the Ministry the unaccountable Conduct of Your Assembly; the Dangers we are in from the German Roman Catholics, & I have no doubt the next Sessions they will seriously consider of it, & make some alteration in Your Constitution."

At the breaking out of the war between the French and English colonists great fear of the Catholics arose in the breasts of the Pennsylvania Quakers. The following letter speaks for itself.

"A Letter of the 23rd Instant from the Justices of Berks County concerning the Roman Catholicks there, was likewise brought by the Express and read in these Words, viz.:

"Sir:

"As all our Protestant inhabitants are very uneasy at the Behaviour of the Roman Catholicks, who are very numerous in this County, some of whom shew great Joy at the bad News lately come from the Army, We have thought it our Duty to inform Your Honour of our dangerous Situation, and to beg Your Honour to enable Us by some legal Authority to disarm or otherwise to disable the Papists from doing any Injury to other People who are not of their vile Principles. We know that the People of the Roman Catholick Church are bound by their Principles to be the worst Subjects and worst of Neighbours, And we have reason to fear just at this Time that the Roman Catholicks in Cussahoppen, where they have a very magnificent Chappel and lately have had large Processions, have bad Designs, for in

the Neighbourhood of that Chappel it is reported and generally believed that 30 Indians are now lurking, well armed with Guns and Swords or Cutlashes. The Priest at Reading, as well as at Cussahoppen, last Sunday gave Notice to their People that they could not come to them again in less than 9 Weeks, whereas they constantly preach Once in 4 Weeks to their Congregations; Whereupon some imagine they've gone to consult with our Enemies at Du Quesne. It is a great Unhappiness at this Time to the other People of the Province that the Papists shou'd keep Arms in their Houses, against which the Protestants are not prepared, who, therefore, are subject to a Massacre whenever the Papists are ready. We pray that Your Honour wou'd direct us in this important Business By the Return of the Bearer, whom We have sent Express to your Honour. We are, May it please your Honour,

"Your Honour's most obed^{t} h'ble Serv^{ts},

Henry Harvey,
James Read,
Will^{m} Bird,
Jonas Seely,
Conrad Weiser.

"To the Hon^{ble} Gov^{r} Morris.

"Heidleberg, July 23d, 1755."

Governor Morris did not always put much faith in the many reports about Catholics made to him. In April, 1756, he wrote as follows to Richard Peters:—"I have a Confused letter from W. Trent at Carlisle, giving an account that five Swiss familys were gone from York county to Joyn the French, and that many Roman Catholicks in York & Frederick counties had engaged to go off to y^{e} Ohio; *there does not appear to me much truth in this account.*"

However, even Governor Morris could not help sharing in the general dread of Roman Catholics. In July, 1756, he wrote a letter to the Governor of New York which clearly shows the state of his feelings only some months after he had written to Mr. Peters. We give his letter to Governor Hardy.

"GOV. MORRIS TO GOV. HARDY, 1756.

"5th July, 1756.

"Sir:

"By means of the Roman Catholicks who are allowed in this & the neighbouring Province of Maryland, the free Exercise of their Religion and therein the other priveleges of English Freemen, the French may be made acquainted

with the steps taken against them, nor do I see how it is possible to detect them, as from the head of Chesopeak Bay the roads thro' this Province to Potowmic are open & much travelled, especially by Germans, who have a large settlement at Frederick Town, in Maryland, a frontier place near Kittochtinny Hills, none are examined who pass that way & perhaps there are none who live there that are qualified to make the proper Examinations. The Secretary tells me that of late years many French from Alsace & Lorrain (who) have mixed with the Germans, were admitted to their Qualifications & live among them in the remote parts of the Province.

"S[r] Charles Hardie,
5th July, 1756."

The inhabitants of New York, too, feared the Catholics. A Catholic conspiracy was dreaded on all sides. What the Catholics had done to merit this unjust suspicion I have found neither in public records, nor in private correspondence, nor in secret archives. Their religion, then so generally misunderstood, and so foully misrepresented, was the sole cause of the charges brought against them. Governor Hardy says in a letter to the Governor of Pennsylvania that he is inclined to suspect the Catholics of treasonable correspondence.

"GOVERNOR CHARLES HARDY TO GOV. MORRIS, 1756.

"Fort George, New York, July 9, 1756.

"Sir

"The Letters of Croghans is by no means the hand I want, I am rather inclined to think, the Treasonable Correspondence must have been carried on by some Roman Catholics; I have heard you have an ingenious Jesuit in Philadelphia. I have nothing new to Inform you of on this Subject, and shall be much obliged to you for any thing that may occur to you.

"I am with great Regard,
Sir, Your most Obedient
Humble Servant,
Chas. Hardy.

"The Hon[ble] Gov. Morris.

"*Indorsed.*
"From Gov. Hardy, New York, July 9, 1756."

About this time the different Provinces swarmed with spies and informers. Degraded men could be found in all the large cities, and even in the small villages, who lived upon the bigotry of the times. These unfortunate wretches thought nothing of swearing to the foulest and most incredible charges against devoted, pious, and patriotic citizens. Disloyalty was charged against Catholics in general, and priests in particular, without the least foundation or shadow of truth to sustain the imputation. The following charges against Father Benedict Neale of Deer Creek, Maryland, will be apt to make even the gravest reader smile. If there be anything certain in our history, it is that the early Jesuits of Maryland did not mix or meddle in politics.

"THE EXAMINATION OF WILLIAM JOHNSON, 1756.

"Aged twenty-three years or thereabouts, taken before Thomas Cresap, Gen^{t}. One of his Lordship's Trustees of the Peace for the County of Frederick, in the Province of Maryland.

"This Examinant being sworn on the Holy Evangelists of Almighty God, saith that he was born near Naaman's Creek, on Delaware River, which place he left about three years ago, and came to Deer Creek in Baltimore County, Maryland, where he was for some time employed in the service of Thomas Burgons, Derby Foote and James McDonald, during which Time he was several Times to Mass at Priest Neal's Mass House, and whilst in that Society it was insinuated to them by the said Neal, that it would be much better for them to live under the French than an English Government, as they would thereby get their Lands on easier Terms and might enjoy the Free Exercise of their Religion. He recommended to them the providing themselves with Arms and Ammunition, to be ready to joyn any Party of French & Indians that might come down to invade his Brittanick Majesty's Subjects. This was generally approved of by the whole Society. This Examinant saith one John O'Flaugherty likewise made himself very busy in the matter & that the s^{d} Neal informed him that one Diggs who lived near York being an able Person would be of great Service in effecting their Schemes, furnishing them with Arms, Ammunition and the Like. This Examinant also saith that by the Discourse of the whole Society, he understands that one Burke would do all in his Power towards furnishing any that would joyn in their Schemes, with Arms, Ammunition, &c. This Exam^{t} saith further, the

s^d^ Priest Neal understanding that he this Exam^t^ from the Notions that had been put in his Head of the several advantages of being under a French Government, had an Inclination to go back to the French and become a Subject to the French King, apply'd to him to carry a Packet of Letters to a French Officer at Winango, who as the s^d^ Neal informed him had but one eye, and this Examinant saith that he at the earnest request of the s^d^ Neal consented, and undertook to carry s^d^ Packet to the s^d^ officer, & that Neal gave him a Pistole."

This examination was taken the 29th of October, 1756. The enemies of Catholicity strove by all means in their power to weaken the influence of the dreaded "Papists." Even in Pennsylvania, if it were possible to the descendants of Penn, the Catholics would find themselves trodden to the ground, or utterly extirpated. A fear of the brave French soldiers on the banks of the St. Laurence, and along the shores of Lake Champlain, worked powerfully in favor of the small amount of liberty which Pennsylvania Catholics enjoyed. From time to time, we find dishonorable and unworthy measures framed against the Catholics, even despite the salutary fear of the French. We see laws passed to disarm them, and insult them and their honor. We see laws passed to insult them, and at the same time to tax them. The following is a sample of this:

"ACT FOR FORMING AND REGULATING THE MILITIA, 1757.

"And be it enacted by the authority aforesaid, That all Arms, Military Accoutrements, Gun Powder and Ammunition of what kind soever, any Papist or reputed Papist within the Province, hath or shall have in his House or Houses, or elsewhere, One Month after the publication of this Act, shall be taken from such Papist or reputed Papist, by Warrant under the Hands and Seals of any two Justices of the Peace, who are hereby empowered and required to issue a Warrant for Search as often as they shall *receive* Information, or have good Cause to suspect the Concealment of Arms and Ammunition in the Houses of any Papist or reputed Papist, And the said Arms, Military Accoutrements, Gun Powder, and Ammunition so taken, shall be delivered to the Colonel of the Regiment within whose District the said Arms are found, by him to be safely kept for Public Use. And if any such Papist or reputed Papist shall have any Arms, Military Accoutrements, Gun Powder and Ammunition, after the Time so as aforesaid limited, the same being

so seized, shall be forfeited; And if any such Papist or reputed Papist shall attempt to conceal such Arms, Military Accoutrements, Gun Powder and Ammunition as aforesaid, or refuse to declare or manifest the same to the said Justices of the Peace, or to any other Person authorized by *Warrant* to search for, seize and take the same, every such Person so offending shall be imprisoned by Warrant from the said Justices for the Space of Three Months, without Bail or Mainprize.

And whereas all Papists and reputed Papists are hereby exempted from attending and performing Military Duties enjoined by this Act on Days and Times appointed by the same. And nevertheless will partake of and enjoy the Benefit, Advantage and Protection thereof, Be it therefore enacted by the authority aforesaid, That every male Papist or reputed Papist, between the age of Seventeen and Fifty five Years, within the several Districts or Divisions so to be made by the Sheriff of each County within this Province, shall and they are *hereby* enjoined and required to pay on Demand to the Captain of the Company of the District in which he resides, the Sum of Twenty Shillings to be recovered of him, in case of his Neglect or Refusal, in the same manner as the Fines and Forfeitures of the Persons enrolled in the Militia, are hereby directed to be recovered, and applied to the same Purposes as the said Fines and Forfeitures are directed by this Act to be applied. And that the Parents of every such Male reputed Papist, above Seventeen Years of Age, and under Twenty-one, shall pay the said sum of Twenty Shillings for every such Minor under the Age last aforesaid.

"9th April, 1756. Examined with the Original Bill and found to be true.

R. Peters.

Indorsed,

[Read the Third Time and passed the House, March 28th, 1757.
Chas. Moore
Cl'k of Assembly.]"

About the beginning of 1757, the excitement of the Pennsylvanians rose to a high pitch. Not knowing the exact numerical strength of the Catholics, the power of the "children of Rome "was greatly exaggerated and dreaded. But the authorities did not wish to remain in suspense. The Governor thinking it necessary to know the exact Number of Roman Catholics within the Province, ordered the Secretary to apply to Mr. Harding, the Roman Catholic Priest in this City, for a List, which he delivered with the following Letter :

"Hd. Sir :

"I send you the Number of the Roman Catholicks in this Town, and of those whom I visit in the Country. Mr. Sneider is not in Town to give an Account of the Germans, but I have heard him often say, that the whole Number of Roman Catholicks, English, Irish and German, including Men, Women, and Children, does not exceed Two Thousand.

"I remain, Hd Sr Yr Humble St,
Robt. Harding.

"To the Rd. Mr. Peters.

"The Number of Roman Catholics in Pennsylvania ; English & Irish in Philadelphia :

Males	77	139	"In Chester Co. :	Males	25	40
Females	62			Females	15	

"Minutes of the Provincial Council of Pennsylvania, March 21st, 1757."

This letter of Fr. Harding and the account he gave did not seem satisfactory. Fr Harding gave only the number of Catholics in and around Philadelphia. Hence about a month after we find :

"A LIST OF ALL THE ROMAN CATHOLICS IN PENNSYLVANIA, 1757.

(That is of all such as receive the Sacraments, beginning from twelve years of age, or thereabouts.)"

UNDER THE CARE OF ROBERT HARDING.	*Men*	*Women*
In and about Philadelphia, being all Irish (or English)	72	78
In Chester county	18	22
UNDER THE CARE OF THEODORE SCHNEIDER.		
In and about Philadelphia, being all Germans	107	121
Philadelphia county, but up the country	15	10
Berks county	62	55
Northampton county	68	62
Ditto—Irish	17	12
Bucks county	14	12
Chester county	13	9
Ditto—Irish	9	6
UNDER THE CARE OF FERDINAND FARMER.		
In Lancaster county —Germans	108	94
" " —Irish	22	27
Berks county —Germans	41	39
" " —Irish	5	3
Chester county —Irish	23	17
" " —Germans	3	—
Cumberland county —Irish	6	6
UNDER THE CARE OF MATHIAS MANNERS.		
In York county—Germans	54	62
" " —Irish	35	38
	692	673
		692
	Total	1365

April 29, 1757."

It may be observed that the list given here by Fr. Harding does not tally exactly with his first list. This can easily be explained. It was very difficult at that troubled period to give the precise number of Catholics, on account of the secrecy in which they lived. Besides, the Catholics were continually moving from place to place on account of the persecutions almost everywhere raised against them. It may be, too, that the second list was not made by Fr. Harding himself, but by one of the missionaries, who could not be expected to know the exact number in another Father's district. Even to this day pastors find it extremely difficult to give an entirely correct report of the number attending their churches.

As early as 1741 a separate Mission was opened in Pennsylvania. This new Mission, which was independent of Maryland, was placed under the patronage of St. Francis Borgia. There were four Fathers in it with Fr. Greaton as Superior. The Missions of Maryland and Pennsylvania remained distinct for about nine years. In 1750, the two Missions were reunited and consisted of thirteen Fathers and one Brother.

Though our missionaries labored under great disadvantages, still the young Church under their charge grew and flourished. Nothing could chill the burning zeal of the few holy priests who resided at Philadelphia, or on the mountains of Pennsylvania. They did not confine their great labors to Penn's Province, but entered boldly into the neighboring States of Jersey, New York, and Delaware. For the benefit of the future historian of Pennsylvania, we shall here mention some of the places visited by Fr. Farmer and other Jesuits stationed at St. Joseph's, Philadelphia, from 1758 to 1786: —Concord, Pikesland, Chester Co., Ringwood, Hay Cock, Bucks Co., Charlottenburg, Pilesgrove, Glasshouse, Long Pond, Burlington, Springfield, Middletown, Hunterdon Co., Morris Co., Mount Hope, Pottsgrove, Sussex Co., Greenwich, Bristol, Kensington, Whiteland, Goshen, Salem, Gloucester, Cumberland Co., Cohanzey, Goshenhoppen, Changewater, Pompton, Deerfield, Woodstown, Greenwich, Oxford, Fishkill, Sterling, Warwick, Orange Co., New Castle, Trenton.

Father Farmer baptized—in 1758, 19—1759, 76—1760, 61—1761, 74—1762,105—1763, 107—1764, 92—1765, 110. In the memorable 1776 Fr. Farmer baptized 203. In 1758, he had to record only 3 marriages; in 1763, he had to inscribe 13.

As the Catholics increased, new churches had to be built. St. Mary's was erected by Fr. Robert Harding in Philadelphia itself. Others had to be erected in the mountainous parts of the state. As it is not our intention to write a history of our missionaries, or their churches in Pennsylvania, but rather to embody in one article some documents hitherto unpublished in the LETTERS, we shall end by giving our readers one other document which we consider of some historic interest and value.

"PETITION OF ROMAN CATHOLICS OF NORTHAMPTON CO., 1767.

"To the Honorable John Penn, Esqr, Lieutenant Governor of the Province of Pennsylvania, &c., &c.

"The Petition of the Congregation of Roman Catholics of the Town of Northampton and other Places adjacent, Humbly sheweth:

"That your Petitioners are about to build a Church for the Worship of God in the Town of Northampton, & have already provided Materials for putting their Design in Execution. But they fear the inability of your Petitioners is likely to render their good Intentions fruitless, unless they are

at Liberty to ask Assistance from charitable and piously disposed People. They therefore, humbly intreat your Honor to grant them a licence for the said Purpose; whereby they may have the peaceable Enjoyment of their Religion according to Laws of the Province, & Reap the Benefit of those Privileges granted them by your Honor's Benevolent Ancestors. And your Petitioners, as in Duty bound, will ever pray for your Honor's and family's Welfare.

John Ritter,
J. G. Enax, and others.

"To the Honorable John Penn, Esquire, Lieutenant Governor of the Province of Pennsylvania, &c.

"We, the Subscribers, Justices of the Peace of the County of Northampton, beg leave to recommend the above Petitions to your Honor.

James Allen,
Jno. Jennings,
Lewis Klotz.

September 25th 1767."

EPISTOLARY EXTRACTS RELATING TO ST. JOSEPH'S, PHILADELPHIA.

On the 28th of March, 1785, Fr. Robert Molyneux wrote to Dr. John Carroll as follows: "I forget whether I informed you that I had purchased a lot, adjoining the old Chapel, of George Meade. It cost £600. In order to pay for it I must sell out either the front on Walnut Street, or one of my houses. I should be glad of your opinion on this matter. The sale of that front, and of my stable lot, a front of forty-four and a half, and eighty feet deep, would bring in the money, and leave us a square of sixty-four feet wide, and one hundred and forty long.

"I am glad to find we are likely to have recruits from Europe. When that happens, I hope we shall be fully relieved here."

Fr. Molyneux again wrote to Dr. Carroll on the 18th of of the same year: "I have bought, as I informed you, a lot of Mr. Meade, adjoining the old Chapel, very convenient to us and the congregation, and, indeed, absolutely necessary in order to provide a free passage to Walnut Street, and a drain for the water. Besides these advantages, and that of a spot for building a house for ourselves, there is room for building a College, should it ever be necessary,

without incommoding the premises. In order to pay for the same, and clear myself of present incumbrances of debt, &c., I have sold a house of a far inferior value, and not producing a greater income than the present will bring. This measure, therefore, will, I hope, meet with your approbation and that of our Gentlemen. For my part, I have no private views. The public good is all I ask."

On the 24th of August Fr. Molyneux wrote to Fr. Carroll: "If I thought it would be agreeable, I would invite you to pass a fortnight at Philadelphia. I have a library well fitted up in the choir of the old Chapel, and partitioned off from the same, where you might spend many agreeable hours in quiet study and application free from noise and disturbances." In a letter written by Fr. Molyneux to Fr. Carroll, on the 23rd of April, 1785, he states that "a person of a discreet spirit for catechizing publicly might be of great service at St. Joseph's. It should be publicly done, in the face of the congregation." In the same letter he says that "Philadelphia will always want three or four Priests."

Fr. Ferdinand Farmer wrote from Philadelphia, on the 13th of March, 1785, to Dr, Carroll: "If my letters of the 22d of February are not lost, your Reverence will find that I applied for permission to say two Masses on Sundays, and also on the greater holydays, in the absence of Mr. Molyneux; for our old Chapel is generally overcrowded at the first Mass, and the French Priest or Chaplain, is leaving this city next month."

ST. JOSEPH'S CHURCH, YORKVILLE,

NEW YORK CITY.

Up to the year 1872 the spiritual destitution of many of the German Catholics residing in Yorkville was truly deplorable. This arose from the fact that the zealous priests in that neighborhood were already overburdened with work, by reason of the large number of English-speaking Catholics under their care; and also, in some measure, because of the inability, or unwillingness, of the German families to attend the English churches. A great many of those who had come to this country with a love of our holy faith still burning in their hearts were, unfortunately, gradually becoming totally indifferent to religion. Their children were

being educated at the public schools, or were, in many instances, receiving no instruction at all. Fr. Joseph Durthaller, whose name will long be in benediction among the German Catholics of Yorkville, cheerfully resolved, in the course of the year 1872, to devote his remaining energies to the noble mission of breaking the bread of life to these poor people. Having secured the approval of Superiors, he began his work by making the acquaintance of a number of German families in the vicinity of 87th Street. The Sisters of Notre Dame, who have charge of the German Catholic Orphan Asylum in 88th Street, were the first to aid him in his zealous work. When Fr. Durthaller mentioned to them his design of establishing a German parish in their neighborhood, they immediately offered him the use of their chapel until a larger and more commodious building could be obtained. On the 22nd of December the worthy Father gathered for the first time his little flock about him, and offered up the Holy Sacrifice that Heaven's blessings might crown with success this small beginning. None but those who knew Fr. Durthaller's tender piety and zeal can tell of the joy and consolation which must have been his, when three days later, on Christmas morn, he sang the Gloria in presence of his scanty congregation. Now that a chapel had been secured, the next question which suggested itself to his mind, was how to procure a school for the children. No one realized better than Fr. Durthaller that the stability and advancement of his new work depended, in a large measure, on the Christian education of the young; he also knew full well that the best way to the hearts of his flock was by means of the little ones. He, therefore, hired the hall of the Orphan Asylum, turned it into a school and intrusted its direction to the care of the Sisters of Notre Dame. On the opening day forty boys and girls asked for admission into the classes.

But Father Durthaller had only begun his labors. The Chapel in the asylum was soon found to be entirely too small for his young congregation. A church was necessary to supply the wants of his people. In 1873, therefore, he purchased four lots on 87th Street, near Avenue A., and began at once the erection of a suitable church. The work progressed rapidly, and in April 1874 from the spire of the new Gothic church the bells rang out the "glad tidings" to the German Catholics of Yorkville. On the 16th of the same month St. Joseph's Church, and its three beautiful altars, were dedicated by his Eminence, Cardinal McCloskey.

That evening, when the pomp of the ceremony was over, and the solemn "Te Deum" had ceased, Fr. Durthaller knelt in silent prayer before the Tabernacle, and, with a heart overflowing with gratitude, gave thanks for the work already accomplished. From that hour the existence of St. Joseph's parish was secure, and for the last ten or eleven years, owing to the zeal of the Pastors, and the piety of the people, God has been lavish of His blessings in that edifying congregation.

Shortly after the opening of the new church the House of the Good Shepherd, containing about six hundred inmates, was intrusted to Fr. Durthaller. This new field for his zeal in addition to his usual amount of parish work, was evidently too much for the strength of even a younger man, so an assistant was appointed to aid him in his labors. But the question very naturally presented itself, where were the two Fathers to be lodged? Up to this time Fr. Durthaller had been staying at our house in 84th Street. The difficulty, however, was soon settled by the erection of a parochial residence adjoining the church. When the work was accomplished Fr. Durthaller applied himself with renewed energy to the spiritual advancement of his charge. With the aid of Fr. Weninger, of the Missouri Province, whom he invited to give a mission to his flock, he succeeded in organizing a number of sodalities for the various classes of his people, and by the help of these confraternities he kept the spirit of religion and piety warm and fervent among his parishioners.

By the year 1877, owing to the growth of the city towards the Harlem River, and also, no doubt, owing to the devotedness of Fr. Durthaller and his assistant, the increase in the number of their congregation was such that the help of another Father was deemed necessary. With the aid of this new assistant the good work of attending to the wants of the German Catholics was zealously pushed forward. In 1880, it became apparent that the school accommodations in the Orphan Asylum were entirely inadaquate to enable the Sisters to carry on the education of the children in a proper manner. Once more, therefore, Fr. Durthaller determined to build. He immediately purchased two lots adjoining the parochial residence and put up a substantial brick school which cost $30,000. The building is formed of three stories, the upper two of which are devoted exclusively to educational purposes; the lower story serves as a hall for the meetings of the various sodalities connected with the church, and also for the different exhibitions given

by the children during the year. When the school was finished Fr Durthaller had the consolation of seeing instead of forty boys and girls, who presented themselves on the opening day, in 1872, no less than five hundred children flocking for admission into the classes of the Sisters. To-day the number has increased to five hundred. All these labors had, however, told on the strength of the zealous pastor, and he was soon to be summoned home to rest from his toils. On the 3rd of May the call came, and he calmly went to meet the loving Master whom he had served so faithfully and so well. The prayers and benedictions of thousands to whom he had given spiritual consolation and comfort in their many trials and sorrows, followed him to the grave. Fr. Durthaller's life, indeed, was a noble one, and it is meet that his memory should not depart from amongst us. Hence we are glad to be able to put some of its beautiful traits on record in this issue of the LETTERS.

A SKETCH OF FATHER JOSEPH DURTHALLER.

In summer 1854, Fr. Tellier, our good old Prefect, was made President of St. John's College, Fordham. His successor, we were told, was to be the Rev. Joseph Durthaller, and the St. Francis boys were eager to see what manner of man he was. In due time Fr. Durthaller appeared; his appearance at once made a marked impression. Indeed, it could hardly fail to do so, for the new Prefect of studies was in almost every respect the counterpart of the old one. Fr. Tellier was a stout, squat, broad-shouldered man in the early fifties; hardly a furrow crossed his broad, kindly face, and a pair of quiet eyes beamed benevolently from behind a pair of eye-glasses even on the youthful malefactor; deliberate in speech, he seemed a man of phlegmatic disposition. Fr. Durthaller was spare, tall, and straight, and, though at the time only 35 years of age, seemed far older than he was; every wrinkle that marked his features as he lay on his bier, appeared to be an old acquaintance. Underneath a high, broad, and well arched forehead that spoke of a bright mind, there shone a pair of blue eyes, whose occasional flashes indicated a strongly emotional temperament. A pleasant, well-modulated voice and a kindly, hearty address put us at ease with him, for all felt that he was no boy's enemy and every boy's warm, nay, enthusiastic friend. Such was the impres-

sion made on us by Father Durthaller in 1854. At that time it did not enter our unhistoric heads to inquire into his past; we took him as he was; as his biographers we must be more methodical, and trace his furrows to their causes.

Fr. Durthaller was born at Ste. Marie au Migne, Alsace, on the 28th of Nov. 1819. His birthplace accounts for the mixture of German "*Gemuthlichkeit*" and southern excitability, which were marked features in his character. As he grew up, he went to school and passed thence to the *Lycée*, at Strasburg, where, no doubt, he attracted attention both by his ability and his unblemished conduct. At the end of his studies he took his bachelor's degree from the University of France. To a young man of Joseph Durthaller's deeply religious turn of mind and enthusiastic nature, the choice of a profession was easy. The call to devote himself to God and his Church was irresistible. Accordingly he entered the Seminary at Strasburg, then, and for many years afterward, under the guidance of the distinguished Bishop Räss, an able and saintly man, who wrote a monumental work on the History of the Convents since the Reformation. Of Bishop Räss, Fr. Durthaller always spoke in terms of great admiration. Among his teachers at the Seminary was the Abbé Bautain, best known as the author of a work on extempore speaking. At the end of his course of theology, he was ordained. But he felt that he had not yet found the place for which Providence intended him; this place, it seemed to him, was the Society of Jesus. Fr. Durthaller never hesitated to follow the call of duty. So, in October, 1844, he went to Belgium and became a Jesuit. Whilst teaching in Europe he numbered among his pupils the celebrated artist Gustave Doré. More than once since Doré's death the good Father recalled the bright-eyed little Alsatian boy, who even then gave promise of his future eminence as a draughtsman.

But Fr. Durthaller was destined to other fields of duty. Like an unheralded hurricane the revolution of 1848 burst upon Europe, carrying trouble and excitement everywhere. The Society of Jesus especially was singled out for attack by the revolutionists, and on it they poured out the phials of their wrath. From Italy, from France, from Switzerland, the Fathers were expelled and sought a refuge in America. Then came to our shores the De Vicos, the Secchis, the Anderledys and the Pottgeissers, and among the pious exiles Fr. Durthaller held by no means the least place. From this time forward his work and his destinies were linked with the new world, and especially with the United States.

Not that Fr. Durthaller intended to make the great republic his permanent home. His fiery zeal and devoted self-sacrifice conceived far different schemes. His chivalrous spirit yearned for duties more arduous and more self-denying than those of the quiet, though hard-working, Jesuit Professor. There were souls to be saved in the wilds of Canada, there were Indians to be converted, and Fr. Durthaller thought that God summoned him to cary the gospel to the redskin. At his own request the Superior-General sent him to the Indian Missions, and in 1850 he arrived at Walpole Island. Fr. Dominic Duranquet, the brother of our own Fr. Duranquet, welcomed him to share his hut, his hardships and his labors. Little had Father Durthaller dreamt of the wearing burden he placed upon his frail body, when he devoted himself to the Indian Missions. His spirit, indeed, was willing, but the flesh was weak. On the night of his arrival, Fr. Duranquet gave up to him his own straw couch, and, with the Brother attached to the Mission, rested on the bare floor. Still the veteran missionary rested, whilst Fr. Durthaller tossed from side to side of his rude bed. Mosquitoes, countless and gigantic, instinctively seemed to know of the new Father's arrival, and courteously gave him a warm welcome. Not an eye did poor Fr. Durthaller close on that night. When at day-break he met his brother Jesuit's eyes, no words were needed to reveal to the latter the history of his sufferings. Of course, the best of advice was given, but the mosquitoes continued to make inroads on Fr. Durthaller's strength, and unfortunately there were but few means to restore it to him.

Fr. Durthaller's missionary life was soon ended. His was not the constitution that could stand the extremes of heat and cold, the fatigues of long journeys in the primeval woods and the lack of fit nourishment. A malarious disease, probably typhoid fever, struck him down, and for weeks and months he struggled with his insidious enemy. At last the victory was his; but he conquered not without being severely and permanently injured in health. By his superior's order he returned to St. Mary's College, Montreal, where he sought to regain his strength, at the same time that he worked in the College. From St. Mary's he was transferred to St. Francis Xavier's, where we met him at the beginning of our sketch.

At the time of Fr. Durthaller's appointment as Prefect of Studies, the College of St. Francis Xavier had existed about four years. Everything about it betrayed infancy and simplicity. Two rude brick buildings, each perhaps 90 feet

long and running at right angles to each other, constituted this home of the Muses, though the stranger might readily have it for a sugar house. The College classes proper were confined to three, for so far the students of the Graduating Class had gone to Fordham to complete their course. The physical apparatus was of the simplest, consisting of little more than a few models of the mechanical powers and a Voltaic battery, with which, periodically, all the boys assembled in the great court yard were duly shocked, and Fr. Kobler, since Rector Magnificus of the University of Innspruck, vastly delighted. Chemistry, botany, geology, were unknown sciences. One advantage we had over subsequent generations—a magnificent court yard; and right royally did we use it. Here full many a game of house ball was long and hotly contested, each skillful or blundering stroke being duly cheered or hooted by numerous interested onlookers. Here eminent runners and leapers displayed their prowess; here the ball circled around in the pristine game of "knuckle-all-over." Here, too, Fr. Durthaller ruled supreme; for no old St. Francis' boy can think of Fr. Durthaller without seeing him at once as the monarch of the recreation yard. There he stood in the centre of the yard, bell in hand, surveying the field with restless glance, ready to pounce on the evil-doer, majestic, tall and looking all the taller because of his long Jesuit robes. Did space allow we might tell many a story of our dear friend's methods of discipline. But all would only illustrate that whatever was wrong, whatever was opposed to the rules of the College, whatever was ungentlemanly, aroused his fiery indignation; unfairness and favoritism were strangers to his soul; and if, perchance, he hastily did wrong a boy, he would be in equal haste to repair the injustice.

But Fr. Durthaller was not only Prefect of Discipline, he was also Prefect of Studies. With him an office was never a sinecure. He always acted on the principle "Never entrust to another what you can do yourself." An excellent Greek and Latin scholar himself, he never wearied of impressing on the students the importance of sound scholarship. As often as his manifold duties permitted he visited the class rooms, where he always had a kind, encouraging word for the studious, whilst the lazy were held up to the scorn of their classmates. With all he was sympathetic, and at the distribution of prizes or other public exercises, Father Durthaller might be seen vigorously applauding the successful prize-man or speaker. Besides he enlarged the course of studies. A course of chemistry was instituted in

the catacombs of the old College buildings. In 1854–5 St. Francis Xavier's for the first time had a philosophy class. To accomplish this he was obliged to take upon himself, beside all his other duties, those of Professor of Mental Philosophy. How he managed to perform them all seems a mystery to the present day. At all events he is as much respected by the surviving members of the class of '55 as if he had given all his time to infuse into them the mysteries of metaphysics. They loved him for his scholarship, but they also loved him for the good humor with which he made allowance for their pranks.

From 1854–7, Fr. Durthaller watched and prayed for St. Xavier's and its welfare. When he left it in 1857 to make his third year of novitiate, he had no reason to blush for his three years' work. The number of scholars had increased nearly by one-half, the course of studies had been improved and extended; chemistry, analytics and calculus were now required of every graduate. The institution was ready to apply for a charter, and take its place among the colleges recognized by the Regents of the University.

Of the three years that followed Fr. Durthaller's departure from St. Francis Xavier's we have little to say. The first year was passed in self-study and the many practices of virtue which make up the Jesuit's Tertianship. The years 1858–60 he devoted to the cause of education at St. Mary's, Montreal.

In summer, 1860, the faculty and students of St. Francis' were pleasantly surprised by the news that Fr. Durthaller was to return as President of the College. This position he filled for three years; and a busy time it was. He arrived in the very heat of the political campaign that preceded the outbreak of the Civil War. Matters looked critical, values sunk, the business world was in despair, but Fr. Durthaller had come to do his work and he did it. He had come to build a new College, and at the very time when the guns of Fort Sumpter announced that grim war had taken possession of the land, when the banks suspended, and the building of the Cathedral was interrupted, Fr. Durthallar signed his contract and broke ground. Who can do justice to the busy time that followed. From day to day the indefatigable President watched the progress of the building; hardly a stone was laid, hardly a beam inserted without his scanning it. As the higher stories were reached the gaunt form of the Rector might often be seen climbing up rickety ladders, preceded and followed by a hod-carrier. Meanwhile he did not neglect his other duties. He watched the classes,

one and all, with paternal care. As President he did not come into as close intercourse day by day with the scholars as in olden times when Prefect of Studies. Still, often was he descried at his window overlooking the court yard, and sometimes when the play grew exceptionally wild, the old spirit took possession of him, and suddenly he stood in the thick of the confusion with the appeal: "Mais, mais, mais, my dear boys, what are you doing? Allons! go now and be quiet." Frequently he listended to the class recitations, though he seldom interfered with the discipline.

We must not forget to say a word of Fr. Durthaller's liberal provision for the cultivation of the interests of science. Himself a scientist neither by temper nor by previous acquirements, he did his best to establish it on a sound basis in St. Francis'. He enlarged the physical apparatus. He laid the foundation, both broad and deep, of the fine mineralogical, botanical, and conchological collections now in the college. He secured for the institution the services of Dr. F. E. Engelhart, now since many years the superintendent of the Salina salt-works, whose name will awaken many a jolly memory in the minds of old St. Francis' boys. It was Dr. Engelhart who classified all the shells and minerals at that time in the cabinet, and contributed the foundation of the present botanical collection.

Meantime, in 1860, Fr. Durthaller secured from the Regents of the University the charter of St. Francis Xavier's. Had his life been spared a few more months, he would undoubtedly have been one of the most interesting figures at the thirty-fifth annual Commencement. In 1861 the first degrees were conferred by Fr. Durthaller in the name of the trustees of the newly chartered college. The occasion was all the more memorable because it was also the last time that the Commencement exercies were held in the open air, in the old college play-ground. In the following May the "new building," the present St. Francis', was nearly completed. As the classes were crowded in the old building, Fr. Durthaller wished the preparatory boys to move at once into their new quarters, on the basement floor. Objections were made, on the ground that the rooms were still too damp; but the impatient President, after heating the building for some time, thought the objection was not well founded. He was determined to refute practically the arguments of the objections. So one fine day he had his simple cot transferred to the basement of the new college, and was the first one to sleep in it. The new building did not prove as bad as the Indian missionary's hut; but it was not much

better. After several nights' experiment he beat a glorious retreat; we say glorious, for his retreat was a great victory over himself.

In August, 1863, after a three years' administration, he resigned the Presidency of St. Francis' into the hands of Fr. Joseph Loyzance. Obedient to his superior's will, Fr. Durthaller went to Buffalo. What shall we say of the rest of the good father's career? It was marked by the same restless, the same consuming activity that had characterized its earlier periods. During the eight years he remained at Buffalo he built a large church for the Germans, St. Michael's, together with a fine organ. If we mistake not he also began a classical school, which under the fostering care of the German Jesuits, has since developed into Canisius' College, an institution that enjoys a great reputation for scholarship and thoroughness. Once more, in 1871, we find Fr. Durthaller at St. Francis Xavier's College, as Prefect of Studies. He staid but a short time, however, and his administration was unmarked by events of any importance. To Hoboken he proceeded next, in order to organize a German parish; his earnestness and zeal promised to bring forth fruit a hundred fold, but untoward circumstances suddenly caused his retirement.[1]

St. Francis Xavier's College never can forget Fr. Joseph Durthaller. President, Prefect of Studies, first professor of philosophy; it was he that built the new college; he that made it legally a collegiate institution; he that fostered in it every form of learning; he that extended the course of science; he that strengthened its classical curriculum. His name will be forever linked with the college so dear to his heart. Of a mind—quick and bright—he was a good scholar rather than deep, and a pleasant gentleman. His judgment was sound, and his counsel wise, when his nervous, strongly emotional temperament was not too deeply stirred. Fair, honest, just, humble, he gained the confidence of all; and if, as a man, he sometimes erred, no one could be more ready than he was to correct his errors. Kind, warm-hearted, and affectionate, he loved his scholars one and all with a personal love, that years neither effaced nor lessened. Deeply, enthusiastically religious, he was ready to sacrifice health and life to his God and the Church. True to God, true to the Church, true to his Order, true to his duty, true to his friends, true to himself; to know Fr. Joseph Durthaller was

[1] In the preceding article is found an account of Fr. Durthaller's labors at St. Joseph's, Yorkville.

to know a true man—one of nature's noblemen. To know him was to receive a living lesson in religion and virtue.

Farewell, true heart! No more shall we hear your kindly voice; no more feel the cordial grasp of your hand. Long ere this you have heard the Master's words: "Well done, good and faithful servant." For ourselves, all that we can do is to cherish the memory of your virtue, and by copying them, to make our lives a feeble reflex of yours.

CHARLES G. HEBERMANN, LL.D., '58.

—*The Xavier* (*Abridged*).

DISGUISES AND ALIASES OF EARLY MISSIONARIES.

During the Penal Days cruel laws were in force against *Seminarists* and *Jesuits* who dared set foot in England and Ireland. In many cases, the penal laws against Catholic priests were also put into excution in the British Colonies. In order, therefore, to escape detection Catholic missionaries generally adopted assumed names, and put on various disguises. Outwardly they took upon themselves offices which became only laymen. They sometimes acted in the capacity of coachmen, clerks, or booksellers. Often they were forced to assume characters more romantic. A priest was seen in Waterford, Ireland, "with a ruffling suit of apparel, gilt rapier, and dagger hanging at his side." A Catholic bishop was seen in the same city dressed as a highland piper, and playing martial airs upon the national instrument of Scotland. Sometimes our Fathers assumed military titles, such as colonel or captain. Our Very Rev. Father General was occasionally spoken of as, "his Lordship." Fr. Hogan says, in speaking of the Irish Jesuits: "On account of the dangers to which they and the Catholics were exposed, the Jesuit Fathers took or gave false names; thus Holywood is *Jo. Bus.*, and sometimes Bushlock, Laundrie, the Pilot, etc.; Archer is Bowman, or Bertram's eldest son; Wise is Barbarossa; O'Carney is De Franca; Wall is Philaberto." Fr. Acquaviva, General of the Society, was known as "Claude Merchaunt at Rouen." By a glance at the "Catalogue of our Missionary Fathers," in this number of the LETTERS, the reader will see how common was the practice among our Fathers in Maryland and Pennsylvania of assuming strange names.

Though our Fathers were often screened by their *aliases*, it was by means of their strange apparel that they the more frequently escaped the hands of their enemies. We learn from old records that they sometimes attired themselves in the trappings of worldlings, put gay feathers in their hats, and wore "scarlet cloaks over crimson satin suits." If we consult old writers we can learn what spies and priest-hunters thought of the adroitness of our Fathers in disguising themselves. Gee quaintly writes: "If about Bloomsbury or Holborn thou meet a good snug fellow in a gold laced suit, a cloak lined through with velvet, one that hath good store of coin in his purse, rings on his fingers, a watch in his pocket, which he will value at £20, a very broad laced band, a stilleto by his side, a man at his heels, willing (upon small acquaintance) to intrude himself into thy company, and still desiring to insinuate himself with thee, then take heed of a Jesuit of the prouder sort of priests. This man hath vowed poverty. * * * * Many of the Sec. Priests and Friars go as gallantly as these, but the Jesuits have the superlative cognizance whereby they know one another, and that is, as I observed from this time, a gold hat-band studded with letters or characters. Perhaps at another time they may have another mark, according to their watch-word given to them."

It may not be out of place to remark here, that there was not much natural pleasure, if there appeared to be somewhat of romance, in the life led by the Jesuits in England during the Penal Days. We cannot help remembering that in a black, strong fortress, not far from the Thames, a hundred grave-like cells longed to receive them. We are still mindful that there were, in Christian London, a sharp axe, and a thick block that thirsted hourly for Jesuit blood. We have read, too, that when some of these gaily attired Jesuits were stripped of their finery to be flogged, or to have their bodies quartered and burnt, rough hair-shirts were found close to their skins.

The correspondence of our Fathers in Maryland is often a complete riddle to the uninitiated. Many of the expressions embodied in some old letters that we have seen, will, we believe, forever remain unexplained. In writing to their friends in England our missionaries used figures and metaphors never referred to by our rhetoricians. Even the experts, who made a livelihood by hunting down priests, must have been sometimes puzzled to make out the meaning of some letters which came by unlawful means into their possession. When some of our missionaries wished to intimate that a

great number had been baptized, they merely said: "during our journey water was in great demand." The following letter, written by Fr. Henry Warren, one of our Maryland missionaries, while stationed at Oxford, during a period of great trouble, is a good sample of an ambiguous letter, and deserves a place here:

"*Oxford, 2nd May, 1690.*

"Hon. Sir,—You are desirous to know how things are with us in these troublesome times, since trade [religion] is so much decayed. I can only say that in the general decline of trade we have had our share. For, before the turn, we were in a very hopeful way, for we had three public shops [chapels] open in Oxford. One did wholly belong to us, and good custom we had, viz., the University [University College chapel]; but now it's shut up; the master was taken, and ever since in prison, and the rest forced to abscond. In Mag. [Magdalen College] we had one good man in a good station, and in time might have had more concern; but now, all is blown over, and our master, Thomas Beckett, one evening was flung down in the kennel, trampled upon, and had been killed, had not one, upon the noise, come up with a candle. In Christ Church, though we have had no man, yet the master was reconciled by us, and in a short time would have taken one [of the Society], but now he is fled, and the shop shut up. In other places, all were forced to fly, and ever since to hide for fear of the law. Mr. Luson [Father Edward Levison] was so closely pursued, that he was forced to quit his horse, and by ways full of water and dirt to walk in his boots, twenty-two hours together, sometimes up to the middle, so that before he could reach any place to rest in security, the blood was settled in his feet. No rents are paid, and worse things we expect, if some better settlement be not soon found out; of which we are still in some hope. Thus, in short, I have sent you what I know, and am, honored Sir, your very humble servant,

HENRY PELHAM.

NEBRASKA.

LABORS AMONG THE POLES AND BOHEMIANS.

KELSO P. O., HOWARD CO., NEBR.,
December 8th, 1885.

REV. FATHER IN CHRIST,
P. C.

I write a short account of what is being done out here among the Poles and Bohemians. I have two missions, one of which is in Nebraska, and the other beyond its limits. In the former I have erected a new residence, adjoining the old church dedicated to St. Anthony of Padua. Both residence and church are free from debt. In St. Anthony's Parish, New Posen, are one hundred and six Polish families, numbering about one thousand and twelve souls. All these live within an area of fourteen square miles. In the Parish, also, are two negro families. We have a school here which is taught by Br. Marcellus Chmictenski, a Coadjutor. About sixty boys attend the classes.

This year the Rt. Rev. Bishop O'Connor visited us, and confirmed two hundred and forty-eight persons. He was very much pleased with the state of our mission.

Besides St. Anthony's, I have two other churches. The first is dedicated to St. Wenceslaus, and is a Bohemian Station. This mission contains about forty families, or about four hundred souls. Among them are five German families and three Irish ones. This mission is four leagues from our residence.

The second church is also for the Bohemians and dedicated to St. Wenceslaus. It is located at a distance of fifty-four leagues from our residence. A third church, just erected in Botesryn, Valley Co., is dedicated to St. Stanislaus. In this Parish I have thirty-six Polish families, numbering about one hundred and fifty-four souls. I have a fourth church, which is dedicated to St. Joseph, and is situated in Elba, Howard Co., at a distance of about eight leagues from our residence. I have begun to attend two other stations, one in Ord, and the other in North Loup, Valley Co. This is truly a wide field for labor. I am not equal to the task before me. Yet I have sometimes to take upon myself other duties. Last Spring the Bishop of Green Bay invited

me to give two missions. The first was at Polonia, the oldest settlement of the Poles. Here I preached several times to an audience of from three to four thousand people. Nearly all the confessions were general, and amounted to three thousand two hundred. Nearly all who had confessed went to Holy Communion. Many scandals were removed, and many enmities set at rest. Three of the Pastor's enemies came and asked his pardon. We had the happiness of converting one person from heresy. I conducted the mission after the manner of our Fathers in White Russia, who introduced their custom into Polish Europe.

We had a second eight days' mission in Heven's Point, Wis. The confessions, which were all general reached about twelve hundred. We had the same number of Communions. A Total Abstinence Society was formed, and about seven hundred became members of it. Here, as at the first mission, there was a large gathering, who manifested a great desire to procure St. Ignatius' Blessed Water. A good many were enrolled in the Scapular of our Lady of Mt. Carmel.

Our greatest mission took place in Chicago, in the Church St. Stanislaus. This lasted from the 7th of November to the 23rd of that month. The Superior of the band was Fr. Alexander Mathauosrek, and I was his sole companion. At the sermon from ten to twelve thousand people were present. There were twenty-five Polish secular priests helping us in the confessionals. We heard confessions up to eleven o'clock at night. Nearly all the confessions were general, and amounted to more than ten thousand. All the priests declared that they had never witnessed so great a mission. Through the Grace of God many remarkable conversions were made, both from sin and apostasy. The Most Rev. Archbishop visited the mission three times. He came twice for the administration of Confirmation, conferring that sacrament on two thousand men. He came a third time to give the Apostolical benediction.

I commend myself to your prayers and Holy Sacrifices.

Your Servant in Christ,

LADISLAUS SEBASTYANSKI, S. J.

ROCKY MOUNTAINS.

Letter from Mr. Bougis.

St. Peter's Mission, P. O., Lewis and Clarke Co.,
Montana Territory., Oct. 25th, 1885.

Reverend and Dear Father,
P. C.

I am happy to be able to tell your Reverence what I heard lately from one of our missionaries who has been twenty years among the redmen. "All the Indians," he said, "that are under our care are thoroughly Catholic. So faithful are they, that we do not doubt the eternal welfare of any one of them." Every morning, during my own short stay at St. Ignatius' Mission, the sight of many grown-up Indians, stepping forward slowly, and piously, in their moccasins and variegated blankets, gave me, indeed, great consolation. Attendance at prayer was their first act at the rising of the sun, and it was their last at its going down. Every night, the sweet-toned bell summons them to a church, built by valiant pioneers forty years ago, and containing at the present day the remains of some departed ones. At the bell's first sound they leap up, and hasten from their wigwams towards a large wooden cross that has stood for many years, and received many a kiss from the old Flatheads, as it does now from their children, whose custom it is on going to church, or coming from it, to go to its arms as a token of their affection.

In St. Ignatius' Reservation there are two schools, one of which numbers eighty children. These are under the care of our Fathers and that of the Sisters of Providence. The redmen are susceptible of feeling not only the gentle and life-giving influence of the Catholic Religion, but can, under the direction of Catholic teaching, become sociable and even refined. The progress made in learning by our pupils, together with their regularity of conduct, and their skill in mechanics, are more than any visitors could expect from mere savages. The patient zeal of one of our Fathers impelled him to teach the boys instrumental music, and, as a reward for his labors, a well-trained band, in uniform, awake the echoes of our far-western wilderness, and strike with

amazement not only the parents of the boys, but even the Governor of the Territory, and all other persons of note who happen to pass there.

Civilization which has partly changed the nature of the redman, has had, as yet, no time to leave its stamp upon the features of his country. The Territory, save along the railroad, is pretty much what it ever was. It is true, that the missionaries, and some Indians trained by them, have rescued from the desert some goodly acres, and turned them into wheat, corn, or potatoe fields. But, except these patches of cultivated land, the whole is an unbroken wilderness. The bear, as hitherto, roams at large, and not unfrequently prowls about the valley, quite near the missionaries' dwelling-place. I took several horse-rides, but did not, as others did, perceive him.

One day I had to inquire the direction of a sick-call where I was to meet one of our Fathers. A full-blood Indian happened to peep out of his wigwam. Being unable to converse with him in his native tongue, I addressed him in English. According to my expectations, he did not understand me. I was about to ride away, when I chanced to speak to him in French. This time the old man showed himself, by his fluency of speech, to be perfectly at home. Father Joset, a veteran missionary, has taught him, besides his religious duties, the refined language of France. Great, indeed, have been the labors of Fr. Joset, and the other missionaries among the heterogeneous races here—whites, half-breeds, and above all, Indians. The Mission of St. Ignatius can afford a sample of their work. In the Flathead Reservation, where the mission is located, there are about two thousand Indians. All of these are thorough and earnest Catholics, and are daily growing stronger in the Faith under the zealous care of two priests. Amongst these poor people, who on the slightest feeling of ill-health, believe themselves in danger of death, sick-calls are no less extraordinary by their frequency than by their distance. After the missionaries had made a printed language for their Indians, they succeeded in converting the adults. But they not only converted their children but also civilized them. To-day, then, the education they impart to one hundred and seventy children enables them to vie with most of the schools in Montana, and astonishes the highest authorities in the Territory. Two Scholastics, it is true, are kept busy from morning till night, whilst the two Fathers are engaged in superintending the intellectual and material welfare of the schools. Our schools for Indian children are industrial, that is to say, the

pupils are taught every ordinary trade necessary for a working and self-supporting community. The girls are taught everything relating to housekeeping,—hand-sewing, the making and repairing of clothes, cooking, the making of butter and cheese, etc. The Fathers are erecting shops in which boys will be taught blacksmithing, wagon-making, carpentry, painting, harness-making, shoemaking, farming, and how to take care of stock. At present one of them bakes for the whole community. One year all the harvest was gathered in by the boys of the school under the guidance of a Father.

Such are some of the most important features of St. Ignatius' Mission, in which I was not destined to stay long. On the 24th of September, I was directed by Rev. Fr. Superior to accompany him to St. Peter's Mission, which lies on the eastern slope of the Rockies. Towards night we started, in company with two Fathers going to found a mission amongst the Cheyenne Indians. We arrived safe, after a long journey, at St. Peter's Mission. After a few days of rest, I began my work amongst seventeen Indian boys of the Blackfoot nation. These I have to teach and watch over from 6.15 A. M., to 8.30 P. M. I am glad to teach, together with the Indians, eighteen half-breed boys, who had been left without instruction from the time that Riel, their teacher, became the leader in the Canadian war. We have also another boarding school for white boys which keeps me very busy. A convent of eight Ursuline Sisters is a great aid to this mission. These Sisters have two schools, the former for twenty Blackfeet girls, and the latter for twenty-five, whose number could be increased had they more accommodations. Our nearest neighbors are the half-breeds, whose huts are scattered among the mountains. These are, indeed, very assiduous in the practice of their religious duties, and they never fail to come, on Sundays, to the Divine Service. Our church cannot contain over two hundred persons, and is too small for their large attendance. At some ninety miles north of St. Peter's is the Piegan Reservation. The three thousand Indians who live there are under the sway of White Calf. They are visited several times a year by a missionary whose headquarters are at St. Peter's. Further north still, in the neighborhood of Fort Assiniboine and Benton, live two powerful, and altogether distinct tribes, the Assiniboines and the Gros Ventres, under the care of one of our Fathers, who spends all his time in working for their salvation. The same Father expects to work soon amongst the Blood Indians, who so far have been visited once a year

by a Benedictine Missionary, whose station lies several hundred miles from them.

In union with your Holy Sacrifices,

Your Servant in Christ,

P. Bougis, S. J.

ENGLAND.

Letter from Brother Foley.

The Nationality of Fr. Andrew White.

31 Farm Street, Berkeley Square, London W.,
13 Nov. 1885.

Reverend and Dear Father,
P. C.

In regard to the article of enquiry upon this subject in the last N°. of the Woodstock Letters, I think there is no doubt whatever that this distinguished member of our holy Society was an Englishman. As the writer observes, the historians who have noticed him, call him English, and a Londoner. I will mention five principal authorities in favour of it. 1°. the Douay Diary (edited by the late D. Knox), gives "A list of Englishmen who matriculated at Douay before 1612" (Preserved in the Archives of the Arch-Dioc. of Westminster):

"Fol. 28.—
"Gulielmus Colfordus, Londinens. } Pauperes ex Collegio
"Andreus Whitus, Londinens, &c. } Anglorum."

The word *Pauperes* is a sort of key to Fr. White's class or status in society. He was probably what we call in the present day a "church boy."

2°. The Catalogi 1[i] personarum Prov. Angl. S. J. from 1621 (the first issued) to 1655, all insert "Londinensis," under the "Patria" column.

3°. Fr. Nath. Southwell, the eminent historian, whose real name was Bacon, of an ancient Norfolk family, was probably personally acquainted with Father White who was for sometime a Missioner in Fr. Southwell's native District; and he could not have been ignorant upon the point.

4°. He was indicted under the statute 27 Elizabeth, as an

English Priest for High Treason in 1644, and tried for his life, with Fr. Thomas Copley, alias Philip Fisher.

5°. Fr. Tanner in his *Soc. Jesu Apostolorum Imitatrix* calls him "Anglus." Fr. Tanner obtained all his English information both for this work, as also for his *Istoria Soc. Gesù* (the Inghilterra vol.) from Father Christ. Grene a *very high authority*.

As regards Fr. White's boy-hood, we are left to imagine, in the absence of any information about his parents, that, like hundreds of other Church students of his class, he was sent very early to Douay, a course often adopted in these times, as well for the purpose of education as to remove the boys from the contagion of heresy.

In almost every case of a person of noble or gentle birth, we generally find, such is the weakness of human nature, some space allotted to a genealogical notice, not given to poor, or middle class men.

I do not think that any stress can be laid upon the argument that Andrew and White are common Christian and surnames in Ireland. Andrew is the national Xtian name used in Scotland, and is very usual in England, while White is equally common in England as in Ireland, perhaps more so. Though Fr. White was educated and ordained at the English Secular Coll. of Douay, yet it is very probable that he may have spent a portion of his noviceship, perhaps the 2nd year at some house of Theological studies of the Society, in a repetition of his Theology—the usual practice in our Province in the case of Secular Priests entering it. Whilst our Province will be ready to bow to any satisfactory evidence that Fr. Andrew White is not an Englishman, yet it must be thoroughly and legally convincing to induce her to give up her national claim to so brilliant a glory and ornament as the great and holy Apostle of Maryland.

I am yours very truly in Christ,

HENRY FOLEY, S. J.

MISSIONARY LABORS.

JAN. 1885, TO JUNE 22nd.

(Though this account came too late for our last number, still we think it ought, even thus late, to find a place in the LETTERS.)

ST. JAMES', BOSTON. — On Sunday the 11th of January, Fr. McCarthy opened a week's retreat for the men of St. James' Parish. It was very well attended. About 2000 men approached the sacraments, and quite a large number joined the men's sodalities.

ST. JOSEPH'S, LACONIA, N. H. — Frs. Langcake and Macdonald opened a week's mission in Laconia on Sunday, Jan. 18th. Laconia is a beautiful little town of about 5000 inhabitants. The Catholic population is about equally divided between French and Irish, so that instructions were given in English and French. Many who had not been inside the church for twenty years, made the mission and appeared fully determined to lead new lives. Indeed, it was most consoling to witness the excellent attendance of the people, especially at the 5 A. M. Mass, notwithstanding the fact that many had to walk two miles with the thermometer varying from 10 to 15 degrees below zero. On rising at 4.30 A. M., the Fathers generally found the water in their pitchers frozen. From the house to the Church was a nice little walk of ten minutes.

As fruits of the mission, 1076 confessions where heard; 30 adults were prepared for their First Communion; and, at the close of the mission, 74 adults were confirmed by Bp. Bradley, who expressed himself much gratified with the result of the Fathers' labors in Laconia.

ST. MARY'S, BOSTON.—On Sunday, Feb. 18th, Fathers McCarthy, Langcake, and Macdonald opened a week's mission for the young ladies of St. Mary's. 1950 Confessions were heard.

So much has been written about St. Mary's from time to time, that the readers of these LETTERS are well posted upon the good work, that is being done by the Fathers attached to this Church.

PRO-CATHEDRAL, WILMINGTON, DEL.—A week's mission, commencing Feb. 22nd, was given in the Pro-Cathedral by Frs. McCarthy, Langcake, and Macdonald. Though the Parish numbers only 1400 souls, 1980 confessions were heard, many coming from the neighboring Parishes. The work here was very constant. 3 converts were received into the Church, and 60 adults were prepared for 1st Communion and Confirmation, but, owing to the Bishop's absence, the latter sacrament was not administered. This mission was more than usually successful in its results.

ST. PATRICK'S CATHEDRAL, NEWARK.—Fr. McCarthy, left Wilmington on Saturday evening about 6 o'clock, and opened a two weeks' mission in the Cathedral at Newark on Sunday, March the 1st. Fr. Breslin from the Tertianship was awaiting him at Newark. On Sunday evening Fr. Macdonald arrived, and on Monday morning, Fr. Langcake, who had remained behind in Wilmington to close the mission. The Fathers had quite a busy time, as, without aid of any account, they heard 6223 confessions. 22 converts were received into the Church; 60 were prepared for First Communion; and 79 for Confirmation. The attendance was excellent; the Church was packed every evening; and, at the close of the women's mission, many were unable to gain admission. Mgr. Doane, who treated the Fathers with the greatest courtesy and hospitality, expressed himself as highly pleased with the results of our labors. The mission closed with the solemn High Mass on St. Patrick's Day.

ST. MARY'S, N. Y.—On Sunday, the 15th March, Fr. Langcake opened a two weeks' mission in St. Mary's. He was assisted the first week by Fr. Geo. Quin, and the second week by Fr. Shandelle. The Fathers of the Parish gave valuable assistance to the missionaries, and the results of the mission were most satisfactory. 5902 approached the sacraments of Penance and the Holy Eucharist. During the last week of the mission, Fr. Langcake delivered a lecture on "The Church," in St. Paul's Church.

ST. JAMES', PITTSBURGH.—On Tuesday, March the 17th, the day the Newark mission closed, Frs. McCarthy and Macdonald took the 8 P. M. train for Pittsburgh, where they arrived about 2 P. M. Wednesday. The same evening at 7.30 they opened a *Triduo* in St. James' Church, Wilkinsburgh, of which Father Walter Burke is Pastor. The congregation is small, and 485 confessions, which were heard, included

all his people. The weather was cold, and the Church was cold, and it was not to be wondered at, that the Fathers have caught a very bad cold. Fr. Macdonald closed the Triduo on Sunday, whilst Fr. McCarthy, who left Saturday evening at 9 P. M., opened a two weeks' mission in St. John the Baptist Church, six miles distant.

St. John the Baptist Church, Pittsburgh.—A mission, given by Frs. McCarthy and Macdonald, in this church lasted two weeks, closing on Easter Sunday. The attendance at the exercises was very good, and the people showed a great deal of piety and good will.

The number of confessions was 2016; 3 converts were baptized; and 30 adults were prepared for their first Communion.

Augusta, Me. — Frs. McCarthy and Macdonald opened a week's mission for Fr. John Murphy, V. G., Augusta, on Low Sunday, having travelled over 800 miles from Pittsburgh. This mission was a rest to the Fathers after six weeks of steady hard work. The parish numbers about 800 communicants, one half of whom are French. As the latter had a mission lately, our labors were intended only for the English-speaking Catholics. 430 confessions were heard, and 2 were prepared for their first Communion. The results were quite satisfactory. After closing the mission in Augusta, the same Fathers gave a *Triduo* in Hallowell, a mission attached to Augusta, and in charge of Fr. Murphy. 198 confessions were heard in this place.

Cathedral of the Holy Cross, Boston.— Frs. McCarthy, Langcake, Kavanagh, and Macdonald opened a two weeks' mission in the Cathedral on Sunday the 26th of April. Fr. Maguire was invited to take part in this mission, and he gave the evening sermon in his inimitable style. The attendance, especially of the women, was good. The results were 7506 confessions, and 8000 communions; 53 adults were prepared for their first Communion; 140 adults for Confirmation; 7 converts were received into the Church, and 6 others were left for further instruction. As our Church of the Immaculate Conception is within the limits of the Cathedral parish, it is not easy to ascertain how many people belong to the Cathedral parish; but Fr. O'Toole, the Rector, as also his Grace, the Archbishop, seemed quite satisfied with the results of the mission.

Leicester Junction, Vt.—On Sunday, the 11th of June, Fr. Langcake opened a *Triduo* in Leicester Junction. This is a small place. The Catholic population is made up of French and Irish. Instructions were given in French and English. Many Protestants attended the mission and seemed much pleased with the Catholic doctrine. 105 persons received Holy Communion.

Proctor, Vt. — Frs. McCarthy and Macdonald gave a mission of the season in this place, commencing on the 17th of June. Sermons were given in English, French, and Italian, in order to accommodate the three nationalities, which make up the congregation. The English-speaking and the French responded handsomely. The number of confessions and Communions was 594 and 8 were prepared for their first Communion.

MISSIONARY LABORS FROM AUG. 30th 1885, TO DEC. 20th.

Gardiner, Me.— Frs. McCarthy and Macdonald opened a week's mission in Gardiner and Richmond, of which place Fr. Jeremiah McCarthy is pastor. Fr. Macdonald gave a *Triduo* in Richmond, and joined Fr. McCarthy in Gardiner on Thursday. This parish is very small, so that the total number of confessions was only 461.

Cambridgeport, Mass.— Frs. McCarthy, Langcake, Kavanagh, and Macdonald opened on Sept. 6th, a fortnight's mission for Fr. Scully in Cambridgeport. This parish is very well equipped. It has parochial schools for boys and girls, as also a classical course for those who desire it. This year there is a class of philosophy taught by one of the priests of the house. In connection with the parish there is a magnificent hall, capable of seating about 1500 persons. A large gymnasium is in course of erection, and, when completed, it is said that it will be second only to that of Harvard. Fr. Scully has accomplished great things in this parish within the past twenty years.

The results of the mission were confessions 4,115; Communions, 4,250; persons for first Communion, 60; Confirmation, 134; converts. 3.

Milburn, N. J. — Fr. Macdonald left Cambridgeport on the Saturday of the 2nd week for Milburn, N. J., where he opened on Sunday the 20th of Sept. a week's mission for Fr. George Corrigan. Fr. McCarthy assisted on Wednes-

day and Thursday. The parish is small, The number of confessions was 548; prepared for first Communion, 5; one Protestant was received into the Church and about 4 or 5 left under instruction.

EAST LIBERTY, PITTSBURGH. — Fr. McCarthy opened a mission in the Sacred Heart Church, East Liberty, on Sunday the 27th of September, and on Tuesday, Fr. Macdonald, who closed his mission in N. J. on Sunday, came to his assistance. The mission lasted two weeks and was productive of good results. The number of confessions was 1557; prepared for first Communion 20; for Confirmation 98; converts 3.

WESTERLY, CONN.—Frs. Langcake and Kavanagh opened a week's mission in Westerly on Sunday, Oct. 4th. The mission was very successful. The results of the mission were 1398 confessions; 1430 Communions; 2 converts and three left under instruction.

CATHEDRAL, PHILADELPHIA.— Frs. McCarthy, Langcake, Kavanagh, and Macdonald commenced a fortnight's mission in the Cathedral on the 18th of Oct. This is a large parish and the mission was well attended. It has been observed that the Philadelphia people are great mission-goers, and many came several miles to our mission. The attendance was very good at all the exercises.

The number of confessions, 10,074, and Communions, 11,000. Prepared for first Communion 51, and for Confirmation 128; converts 14, and 3 left under instruction.

ST. MICHAEL'S, JERSEY CITY.—The same Fathers opened Nov. 8th, a three weeks' mission in this church, of which Fr. De Concilio is Rector. As the parish is not large, two weeks would have have been quite enough to do all the work; but the pastor insisted on three weeks. The work was, consequently, very easy.

The number of confessions was 5,447; Communions 5,600; 1st Communion 61; for Confirmation 144; converts 5, and 3 left under instruction.

PATERSON, N. J.—The same Fathers opened a two weeks' misssion in St. John's Church, Paterson, of which the venerable and hard working Fr. McNulty is the pastor. This is a grand parish and thoroughly equipped, owing to the indefatigable zeal of its good pastor. The people showed they had strong faith, and turned out well. The number

of confessions was 5,416; Communions 5,500; prepared for 1st Communion 57; for Confirmation 216; converts 10 and 1 left under instruction.

General Results of missionary labors from August 30th till Dec. 20th: Confessions 29,316; prepared for First Communion 248; for Confirmation 717; converts baptized, 38, and 10 left under instruction.

MEXICO.

Letter of Mr. Pedro Lopez de Arroyave to Fr. La Cerda.

SALTILLO, Nov. 9th, 1885.

VERY REV. FATHER IN CHRIST,

I am very thankful to your Reverence for the many items of Spanish news which you kindly communicated to me, and, in return, I shall give you some information about this, your favored Republic. To begin with our college:— On the 18th of Oct. we had the distribution of premiums, and on the morning of the 19th we brought the term to a close with the reading of the notes obtained by each student in the examination. There was a great concourse of people present. The Right Rev. Bishop Montes de Oca presided, and delivered a very eloquent address in verse. He narrated the history of the college from its foundation to the present time. I never heard his Lordship speak with so much feeling and earnestness.

Fr. Artola availed himself of the opportunity presented by the vacations to give a mission in a village, near our Villa, which is called Los Cerritos, because of its being surmounted by two small mountains. The inhabitants must be about 1000. They were so much delighted to know that we were near them, and that a mission was to be given in the village, that they never ceased showing us tokens of deep gratitude. There were from 450 to 460 Communions. Very few of the men went to confession. This, unfortunately, is a very common occurrence in the these parts. During the mission the people from a neighboring town asked to have a mission given them also. Many of the poor people are excellently disposed, but they are very careless in attending instructions. Out of twenty boys whom I exhorted to go to confession and Communion, I found only six fit to

approach the Holy Sacraments. I met one seventeen years old, who did not know even how to make the sign of the cross. The poor fellows work continually in the factories, and so have no idea of what it is to be Christians. How much good a zealous and devoted missioner could do by visiting the villages and farm-houses of these border States!

Your Reverence, I think, knows Frs. P. Manci and Coronado. They left here for the Seminary of San Louis Potosi, in order to train up able and fit ministers for the service of the Lord. The Right Rev. Bishop Montes de Oca obtained them from Fr. Provincial, and the inhabitants of San Luis Potosi have already offered to subscribe funds for the foundations of a college of Ours. It is a pity we are so few.

With regard to the reported inroads of the savages;—nothing of the kind, to my knowledge, has taken place. Some trouble has arisen in a few of the States of Nuevo Leon between the different parties, on the occasion of the election of a new Governor. The same state of affairs existed here about a year ago, and the Government of Mexico sent a Provincial Governor. It is reported now that they wish to have a new election; I know neither how, nor when, they will have it, and, indeed, it does not deprive me of a moment's repose.

In one of my letters to you, or to Mr. Iturria, I said that the Sisters of Charity would probably come to this city. Now I can tell you with certainty that they will be here for the Feast of the Presentation. The people of Saltillo owe this great favor, after God, to our good Fr. Rector, who has done much to obtain this blessing for them. How sadly these good Sisters were needed! May God fill them with holy zeal for the good of the noble children of Anahuac.

The Protestants here are never idle, and although they do not gain many followers still they do much harm among the poor and ignorant. They are now building a church in what was once a Franciscan convent. It is said that they are begging for funds to establish a hospital and intend to build a hospice. You see that they spare no means in order to accomplish their projects. Pray much to our Lady of Guadualupe, and St. Stanislaus, for this your country, and in particular for this State of Coahuila, in order that none of its inhabitants may swerve from the path of virtue. . . . . .

Your Serv. in Christ,

PEDRO LOPEZ DE ARROYAVE, S. J.

CATALOGUE OF OUR MISSIONARY FATHERS, 1634–1805.

This Catalogue has been made out with much care and labor. The compiler has used in its preparation, copies of the Roman Catalogues, Annual Letters, Baptismal Registers, old records and note-books, private letters, deeds, wills, and conveyances. He has also consulted the WOODSTOCK LETTERS, Br. Foley's *English Records*, Dr. Oliver's *Collectanea* and other similar works. Where authorities differed, he has selected what seemed in his judgment to be best established. In the spelling of proper names he has followed, as much as possible, the missionaries themselves. Though the compiler of this Catalogue has done all that he could, under the circumstances, to keep it free from error, he can not hope, seeing the mass of contradictory statements before him, that it is correct in every respect. He trusts, however, that it will serve as the basis of a Catalogue more full and more exact than itself. Being himself convinced of the identity of Thomas Copley and Philip Fisher, as also of Henry Harrison, and "the priest, John Smith," he has treated Fisher and Smith as *aliases*. If further research should enable any historical students to show that he is mistaken in this matter, he will be most ready to change his opinion.—

W. P. T.

1634.— Andrew White; John Altham, *alias* Gravenor; Timothy Hayes? *alias* Hanmer. Residence: St. Mary's City, Md.

1635.—The same. All at St. Mary's City.

1636.—Thomas Copley, *alias* Philip Fisher, Superior; Andrew White; John Rogers? *alias* Bamfield; John Wood? Fr. Hayes returned to England about this time. St. Mary's still the principal Residence.

1637.—Thomas Copley; Andrew White; John Altham. All probably residing at St. Mary's. Fr. Knowles died soon after his arrival.

1638.—Ferdinand Poulton, *aliases* John Brock and Morgan, Superior; Andrew White; Thomas Copley. At St. Mary's City. Frs. Rogers and Wood in England.

1639.—Thomas Copley, St. Mary's City; Ferdinand Poulton, with the Proprietary, at Mattapany on the Patuxent; John Altham, on Kent Island; Andrew White, in the palace of the king, whom they call Tayac, at Piscataway.

1640.— Thomas Copley, St. Mary's City; Ferdinand Poulton, Mattapany; Fr. Altham died at St. Mary's City, Nov. 5th of this year. During 1640 the missionaries made various excursions among the Indian

tribes. They baptized the Emperor and Empress of Piscataway, and visited the King of the Anacostans.

1641.—Thomas Copley, St. Mary's City; Andrew White, at Piscataway; Roger Rigby, at a new settlement which in the vulgar idiom they call Patuxent. In this year the missionaries opened a residence at Portobacco; almost the whole town "received the Faith with baptism." Fr. Poulton died.

1642.—The same as to missionaries and residences.

1643.—Andrew White at Portobacco. The rest as in 1641.

1644.—It is supposed that Fr. Copley, owing to the attacks of Claiborne and Ingle, removed from St. Mary's City to St. Inigoes. Fr. John Cooper arrives in Maryland.

1645.—Bernard Hartwell, Superior, at St. Inigoes; Andrew White and Thomas Copley; probably residing at Portobacco. Both these missionaries were this year taken prisoners by a party from Virginia. They were put in irons, and taken back to England. The other missionaries, Fr. John Cooper and Fathers Hartwell and Rigby fled to Virginia.

1646.—Bernard Hartwell, the only missionary in Maryland, died this year, probably at St. Inigoes. Roger Rigby, who had great influence among the Indians, and who was high in the esteem of Leonard Calvert, died of hardship in Virginia. Fr. John Cooper died in Virginia.

1647.—This year the Catholics of Maryland mourned over the absence of their beloved and devoted missionaries.

1648.—Father Copley returned boldly to Maryland. He was received by his dear flock as "an Angel from God." One of his companions, perhaps, Fr. Laurence Starkey, remained in Virginia.

1649.—Thomas Copley, Superior, at St. Inigoes; Laurence Starkey, *alias* Sankey, Fr. Starkey attended to the different outlying missions, Newtown, Portobacco, etc.

1650.—Thomas Copley, Superior; Laurence Starkey.

1651.—The same.

1652.—Laurence Starkey. This year Claiborne, and his Puritan party, took possession of St. Mary's City and persecuted the Catholics of Maryland.

1653.—Laurence Starkey, alone in Maryland. Fr. Copley died.

1654.—Francis Fitzherbert, *alias* Darby; Laurence Starkey. About 1654, Fr. Francis Rogers came to Maryland, but remained only a short time in that Mission.

1655.—Francis Fitzherbert, at St. Inigoes; Laurence Starkey attending to the outlying missions. This year the Fathers were again persecuted. They had to fly to Virginia for safety. Their residences at St. Inigoes and Portobacco were sacked by the Puritans. The missionaries suffered much in Virginia where they lived in a low and mean hut not unlike a cave.

1656.—The Fathers still forced to live in Virginia.

1657.—No missionaries in Maryland. Fr. Starkey died in the midst of his trials in Virginia, on the 13th of Feb. 1657.

1658.—Jesuits again in Maryland. Francis Fitzherbert; Thomas Payton. This year Father Fitzherbert was arrested and tried for teaching and preaching at Newtown and Chaptico. He defended himself under the charter, and was acquitted.

1659.—Francis Fitzherbert. Fr. Payton returned to England on business.

1660.—Francis Fitzherbert. Fr. Payton, returning to America, died on the voyage, January 12th, 1660.

1661.—Francis Fitzherbert; Henry Warren, *alias* Pelham. This year William Bretton, gent., gave a piece of land on Newtown Hundred as the site of a new church, and for a graveyard. The new church was at first dedicated to St. Ignatius, but afterwards it was placed under the patronage of St. Francis Xavier.

1662.—Henry Warren. Fr. Fitzherbert returned to Europe.

1663.—This year Fr. Warren obtained a conveyance of our lands from Cuthbert Fenwick to himself, "Copley's successor." Father Edward Tidder, *alias* Ingleby in Maryland.

1664.—Henry Warren; Edward Tidder; Peter Manners, *vere* Pelcon. It is a mistake to suppose that *Peter Manners* and *George Pole* were identical.

1665.—Henry Warren; Edward Tidder; Peter Manners. This year Fr. Fitzwilliams, *alias* Villiers, died in Maryland.

1666.—Henry Warren; Peter Manners; George Pole; Edward Tidder.

1667.—Henry Warren; Peter Manners; Edward Tidder George; Pole.

1668.—Henry Warren; George Pole; Peter Manners. This year Father Henry Warren purchased our Newtown estate from Mr. William Bretton for 40,000 pounds of tobacco.

1669.—Henry Warren, *alias* Pelham; William Warren, *alias* Pelham. It is thought that these two missionaries were brothers. Father Peter Manners died on the 24th of April, and Fr. George Pole on the 31st of October.

1670.—Henry Warren; William Warren.

1671.—Two missionaries in Maryland. Fr. William Warren died on the 7th of February.

1672.—Two Fathers in Maryland.

1673.—Two Franciscans arrived. Great harmony existed between them and Ours.

1674.—Fr. Clavering; Fr. Waldegrave, *alias* Pelham.

1675.—Francis Pennington; Nicholas Gulick. Both these Fathers came with the Royal Fleet from London.

1676.—Francis Pennington; N. Gulick.

1677.—Thomas Gavan, Superior, with five companions—some priests and some Coadjutor Brothers.

1678.—Michael Foster, Superior; Francis Pennington; Thomas Gavan; Nicholas Gulick.

1679.—Michael Foster, Superior; Francis Pennington; Thomas Gavan,

1680.—The same.

1681.—The same.

1682.—To those in 1679 is added Fr. Thomas Percy.

1683.—The same. Fr. Percy returns to England. A new Mission was begun at New York with Thomas Harvey, *alias* Barton, as Superior, and Henry Harrison, *alias* John Smith, as assistant missionary.

1684.—Francis Pennington, Superior; Thos. Gavan; John Pennington, at Newtown. Fr. Foster died on the 6th of February.—New York: Thomas Harvey, Superior; Henry Harrison.

1685.—Francis Pennington, Superior; Thomas Gavan returned to England; Fr. John Pennington died at Newtown, on the 18th of October.——New York: Thomas Harvey; Henry Harrison.

1686.—Francis Pennington, at Newtown Manor.——New York; Thomas Harvey, Superior; Charles Gage; Henry Harrison.

1687.—Francis Pennington.——New York; Thomas Harvey; Charles Gage in England.

1688.—Francis Pennington.——New York: Thomas Harvey; Henry Harrison.

1689.—Francis Pennington.——New York: Father Harvey and Harrison are driven out. Fr. Harrison, in trying to make his escape to France, is taken by Dutch pirates. Fr. Harvey walked to Maryland.

1690.—Francis Pennington; John Matthews. Fr. Harrison is in Ireland.

1691.—Francis Pennington; John Matthews.

1692.—William Hunter, Superior, residing at St. Thomas' Manor; Francis Pennington at Newtown Manor; John Matthews.

1693.—Francis Pennington, Superior; William Hunter; John Matthews.

1694.—Francis Pennington; William Hunter. Fr. John Matthews died at Newtown, December the 8th, 1694.

1695.—William Hunter, Superior; Francis Pennington. Fr. Harrison, at Lorretto.

1696.—William Hunter, Superior; John Hall; Robert Brooke. Father Thomas Harvey died in Maryland, aged 84. He had spent 65 years in the Society.

1697.—Wm. Hunter, Superior; John Hall, Procurator; Robert Brooke; Henry Harrison.

1698.—William Hunter, Superior; Fr. James Gonent died on the voyage to Maryland, Dec. 28th, 1698.

1699.—William Hunter; Fr. Francis Pennington expired at the house of Mr. Hill at Newtown, the 22nd of February, 1699.
Rev. James Haddock, O. Min. Str. Obs.

1700.—William Hunter, Superior; Robert Brooke; George Thorold; William Wood, *alias* Guillick, or Kellick; Thomas Mansell. "Fr. Harrison is on his way; but nothing has been heard of him," says the Maryland Catalogue.

1701.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold, and another Father. Fr. Harrison died.

1702.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold. Fr. Matthew Brooke died at St. Thomas' Manor. Fr. Henry Warren died in England, June 7th, 1702.

1703.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold; William Wood; Richard Kirkham, *alias* Latham; Henry Cattaway. Fr. John Hall died this year July 9th, at Ghent.

1704.—William Hunter, Superior, at St. Thomas' Manor; Robert Brooke, at Newtown Manor; Thomas Mansell, at Bohemia Manor; William Wood; Geo. Thorold; Richard Kirkham; Henry Cattaway; Thos. Havers.

1705.—William Hunter, Superior; Brooke, etc., as the past year.

1706.—The same, except that Fr. Cattaway returned to England. Fr. Mansell obtained the patent for St. Xavier's, Bohemia.

1707.—William Hunter, Superior; Robert Brooke; George Thorold; William Wood; Thomas Mansell.

1708.—The same.

1709.—The same.

1710.—Robert Brooke, Superior.

1711.—Robert Brooke, Superior; Thomas Mansell; William Hunter; George Thorold; William Wood; Thomas Hodgson; Peter Atwood; Richard Thomas, *alias* Webster; Charles Brockholes; Francis Beaumont, *alias* or *vere* Williams.

1712.—The same. Father Henry Poulton died this year at Newtown Manor, the 27th of September.

1713.—The same. Fr. Thomas Hodgson at Bohemia.

1714.—The same. Fr. Robert Brooke died at Newtown Manor, 18th of July. Thomas Mansell, Superior.

1715.—Thomas Mansell, Superior; the rest the same.

1716.—The same. It is said that Fr. Brockholes returned to England this year.

1717.—The same.

1718.—The same. Fr. Francis Beaumont returned to England.

1719.—The same.—Fr. William Gerard arrived.

1720.—The same. George Thorold at St. Thomas' Manor. Fr. William Wood died in the month of August.

1721.—William Hunter at St. Thomas' Manor; Joseph Greaton; Thomas Mansell; George Thorold; William Gerard; Thomas Hodgson; Peter Atwood; Richard Thomas. Fr. Mansell obtains the deed of Bohemia, Cecil Co., Md.

1722.—William Hunter, at St. Thomas' Manor, Charles Co., Md. The rest the same.

1723.—George Thorold, St. Mary's Co., Md. Thomas Mansell; John Bennet; Peter Atwood; Joseph Greaton; Richard Thomas. Fr. William Hunter died at Port Tobacco, 15th Aug., 1723.

1724.—Thomas Hodgson, at Bohemia; George Thorold; Peter Atwood; Richard Thomas; William Gerard; John Bennet, *vere* or *alias* Gosling, was living at Annapolis, at Mrs. Carroll's; James Whitgreave came in December; Francis Floyd; Henry Whetenhall; Peter Davis; James Case. Fr. Thomas Mansell, alias Harding, died at St. Inigoes August 18th.

1725.—George Thorold, Superior, at St. Thomas' Manor; the rest the same.

1726.—George Thorold, Superior; the rest the same. Fr. Hodgson died at Bohemia, December the 18th.

1727.—George Thorold, Superior; Peter Atwood; William Gerard; Jas. Whitgreave; Henry Whetenhall; Francis Floyd; John Bennet; Peter Davis; Richard Thomas; James Case; Joseph Greaton.

1728.—Peter Atwood, Superior; John Bennet at Annapolis. The rest as in the past year.

1729.—George Thorold, Superior, at St. Thomas' Manor; Peter Atwood, in Charles Co.: Fr. Francis Floyd died at Newtown Manor, Nov. 13th. Fr. Bennet returned to England.

1730.—George Thorold, Superior; Peter Atwood.

1731.—George Thorold, Superior; Peter Atwood; Fr. Wm. Gerard died at St. Inigoes, the 16th of April. Fr. James Case died in the same station, the 15th of February.

1732.—George Thorold, Superior; Peter Atwood in St. Mary's Co., Md.; Henry Whetenhall; Fr. Robert Harding arrived.

1733.—Peter Atwood, Superior, in St. Mary's Co., Md. George Thorold; Henry Whetenhall, in Ann Arundel Co., Md.; Robert Harding at St. Thomas' Manor; Jas. Quin; James Whitgreave in Ann Arundel Co.; Joseph Greaton at Philadelphia, Penn.; Richard Molyneux; Vincent Philips; James Farrar; Arnold Livers.—Pennsylvania: St. Joseph's Church, Philadelphia, built this year.

1734.—George Thorold was appointed Superior of the Maryland Mission in March; Henry Whitenhall; James Quin; James Whitgreave in Ann Arundel Co.; Robert Harding; Peter Davis; Richard Molyneux; Thomas Gerard; Arnold Livers at St. Thomas' Manor; Vincent Philips; some say that Fr. Thorold continued Superior until June, and that he was then succeeded by Fr. Atwood. Fr. Atwood died on Christmas Day, 1734, at the Newtown Manor. Fr. Thomas Leckonby, sen., died at Portobacco, Dec. 16th, 1734. Fr. John Fleetwood died on the 5th of January, probably at Newtown.

1735.—Vincent Philips; George Thorold; James Quin; Father Richard Thomas died the 16th of January.

1736.—Richard Molyneux, Superior; George Thorold.

1737.—Richard Molyneux, Superior, at St. Thomas' Manor; James Quin in Ann Arundel Co.; James Whitgreave; Robert Harding; Thomas Gerard; Vincent Philips; Arnold Livers at St. Thomas' Manor; George Thorold, in Ann Arundel Co., Md. James Farrar in Ann Arundel Co.——Pennsylvania: Jos. Greaton at St. Joseph's Church.

1738.—Richard Molyneux at St. Thomas' Manor; George Thorold; Jas. Whitgreave, St. Mary's Co.; James Farrar; Thomas Poulton came on the 4th or 28th of April. On this last day he gave testimony to grants.

1739.—Richard Molyneux, at St. Thomas' Manor (old indenture); Owen Joseph Kingsley, who spent some time on the Maryland Mission, died at Watten, the 24th of January, aged 42.——Pennsylvania: Jos. Greaton.

1740.—Richard Molyneux, at St. Thomas' Manor; Richard Archbold; Robert Harding; Arnold Livers, at Newtown.——Pennsylvania: Joseph Greaton.

1741.—Richard Molyneux; Thomas Poulton, in Charles Co.; George Thorold; John Digges; James Quin, in "Queen Ann County."——Pennsylvania: Joseph Greaton; Henry Neale; Theodore Schneider, at Goshenhoppen.

1742.—Thomas Poulton, at Bohemia Manor; Robert Harding; Benedict Neale, at Newtown; James Quin; Jas. Farrar, at Newtown; Thos. Digges; Arnold Livers, at Newtown; Fr. George Thorold died the 15th of November, at St. Thomas' Manor. This venerable missionary had spent more than forty years in Maryland.——Pennsylvania: Joseph Greaton; Henry Neale. Fr. William Wappeler purchased seven lots in Lancaster, Penn.; Theodore Schneider.

1743.—Richard Molyneux, at St. Thomas' Manor; Bennet Neale; James Farrar; James Ashbey; Thomas Poulton.——Pennsylvania: Joseph Greaton; Henry Neale; William Wappeler; Theodore Schneider.

1744.—Richard Molyneux; Thomas Poulton; James Farrar; James Ashbey; Thomas Poulton; Bennet Neale.——Pennsylvania: Joseph Greaton; Henry Neale; Theodore Schneider; William Wappeler. This Father was for a part of 1744, at Newtown.

1745.—Richard Molyneux; Thomas Poulton, at Bohemia; Vincent Philips; Robert Harding; James Farrar; Arnold Livers; Thos. Digges; Benedict Neale; James Ashbey. A school opened at Bohemia. Fr. James Whetenhall died the 27th of May, in England. Fr. Quin was accidentally killed in getting out of a ferry boat, which was being dragged by his horse, on Choptank River, November 27th.——Pennsylvania: Joseph Greaton, Superior; Theodore Schneider; Henry Neale; William Wappeler.

1746.—The same with Fr. James Le Motte, *alias* Lancaster. Fr. Whitgreave in England. Thomas Poulton, at Bohemia.

1747.—George Hunter, at St. Thomas' Manor; Thomas Poulton, at Bohemia; James Farrar; Benedict Neale, at Deer Creek, Baltimore Co., Md.——Pennsylvania: Joseph Greaton; Theodore Schneider, Henry Neale; William Wappeler.

1748.—Richard Molyneux; Robert Harding, Prince George's Co., Md.; Vincent Philips, in St. Mary's Co., Md.; Thomas Poulton, at Bohemia. John Kingdom, at Bohemia; Fr. John Digges died.——Pennsylvania: Fr. Henry Neale died in Philadelphia. Fr. Wm. Wappeler returned to Europe. Richard Molyneux, Superior; he returns to England the next year.

1749.—Geo. Hunter, in Charles Co., Md.; Vincent Philips; John Kingdom, at Bohemia; Robert Harding; Arnold Livers; Benedict Neale, at Deer Creek, Baltimore Co.; Thomas Digges; James Ashbey, St. Mary's Co.; James Carroll; Richard Ellis; James Lancaster; James Breadnall, at St. Thomas' Manor. Fr. Thomas Poulton died at Newtown Manor, Jan. 23rd.——Pennsylvania: Joseph Greaton, Theodore Schneider.

1750.—George Hunter, at Port Tobacco; John Kingdom, at Newtown; Benedict Neale, at Deer Creek; John Lewis, at Bohemia; Arnold Livers, at Newton; Thomas Digges, in Sequanock; Robert Harding; James Ashbey, at St. Inigoes; Theodore Schneider, in Penn.; Jos. Greaton, at Bohemia.

1751.—George Hunter; Benedict Neale; Joseph Greaton, at Bohemia. Fr. John Bennet, *alias* Gosling, died the 13th of April, in England. ——Pennsylvania: Robert Harding; Theodore Schneider.

1752.—George Hunter; Fr. Hunter made his Retreat at St. Inigoes; Jos. Greaton.——Pennsylvania: Robert Harding; Theodore Schneider, at Goshenhoppen.

1753.—George Hunter; John Lewis, at Bohemia; Benedict Neale, at Deer Creek, Baltimore Co. Fr. Joseph Greaton died at Bohemia, the 19th day of August. Fr. John Lewis "officiated at his funeral." Fr. James Farrar died at Hooton in Cheshire, the 18th of July.——Pennsylvania: Robert Harding, at St. Joseph's, Philadelphia; Mathias Manners, *alias* Sittinsperger, Conewago; Theodore Schneider, in Hereford Township, Berks County.

1754.—John Lewis, at Bohemia; George Hunter, at St. Thomas' Manor; Michael Murphy, at Newtown Manor. —— Pennsylvania: Robert Harding; Mathias Manners; Theodore Schneider.

1755.—George Hunter; James Carroll; Michael Murphy.——Pennsylvania: Robert Harding; Mathias Manners: Theodore Schneider.

1756.—Fr. George Hunter returned to England in October. Fr. James Carroll died at the Newtown Manor. Fr. James Lancaster died at Loretto, on the 3rd of December.——Pennsylvania: Robert Harding, Theodore Schneider, Mathias Manners.

1757.—James Ashbey, *alias* Middlehurst: William Boucher: Fr. Boucher was but a short time on the Maryland Mission. He died in England on the 28th of September in this year.——Pennsylvania: the same.

1758.—Richard Molyneux died in England. George Hunter was in England in March of this year. Fr. Ferdinand Steynmeyer, *alias* Farmer, came to Philadelphia, and remained in that city until his death, in 1786: John Lewis, at Bohemia: James Breadnall; James Ashbey, "late of Newtown," now at St. Thomas' Manor: Fr. James Augustin Framback came with Fr. James Pellentz and two other Jesuits from England. Fr. Pellentz spent ten years at Lancaster, Pennsylvania, and one year and a half at Frederick Town, Md.——Pennsylvania: the same.

1759.—George Hunter, Superior, returned from England, the 1st of July. Fr. Peter Davis died in England the 1st of July. Fr. Michael Murphy died at Newtown Manor: John Kingdom arrived from England with Fr. Hunter: Joseph Mosley, at Newtown.——Pennsylvania: Ferdinand Farmer, Robert Harding, Mathias Manners, Theodore Schneider.

1760.—George Hunter: Richard Boucher died in England: Vincent Philips died at Ghent, in Belgium: John Kingdom; Joseph Mosley, at Newtown, Pastor of St. Joseph's Church, St. Joseph's Forest, St.

Mary's Co., Md.: James Framback.——Pennsylvania: Fr. Frederick Leonards arrived, and formed a new settlement with German colonists.

1761.—George Hunter: Thomas Gerard died in England: John Kingdom died at Portobacco: Lewis Benj. Roels arrived from England, the 24th of June: John Lewis: James Ashbey, at St. Inigoes: Arnold Livers, James Framback: Fr. John Digges died in November.—— Pennsylvania: Ferdinand Farmer, Robert Harding.

1762.—Ralph Falkner: Fr. Joseph Hattersty arrived July 12th: Joseph Mosley, at St. Thomas' Manor.

1763.—St. Mary's Church, Philadelphia, was begun this year. Joseph Mosley at St. Thomas', attending Sakia and Newport. John Williams at Frederick. He begins to build the Church and Residence.

1764.—George Hunter; Joseph Mosley went to Bohemia; Fr. Frederick Leonards died the 28th of October, at Portobacco.—— Pennsylvania: Ferdinand Farmer; Robert Harding; Fr. Theodore Schneider died at Goshenhoppen.

1765.—George Hunter, Superior; James Walton and Ignatius Matthews arrived in St. Mary's Co., in Dec.; John B. De Ritter and John Boone came on the 31st of May; John Lewis at White Marsh; Jos. Mosley settled at St. Joseph's, Talbot Co., Md., on the 18th of March. ——Pennsylvania: Ferdinand Farmer; Robert Harding; James Pellentz, at Philadelphia.

1766.—James Ashbey, at Newtown Manor; John Bolton and James Breadnall at Newtown; Richard Molyneux died in England, the 17th of May; John Lewis; Joseph Mosley.——Pennsylvania: Ferdinand Farmer; Mathias Manners; Robert Harding.

1767.—George Hunter; Arnold Livers, at St. Inigoes; James Ashbey died at Newtown; James Walton; —— Pennsylvania: Ferdinand Farmer; Rob't Harding; Philip O'Reilly in Philadelphia.

1768.—George Hunter; James Walton began to live alone at Frederick, the 27th of June; John Williams left Frederick, July 27th and returned to England; Joseph Hattersty and Peter Morris at Newtown; Arnold Livers died at St. Inigoes, the 13th of August; John Lewis; James Breadnall. —— Pennsylvania: Ferdinand Farmer; Robert Harding.

1769.—George Hunter, at St. Thomas' Manor; James Walton, Manager at Newtown; Joseph Mosley, at St. Joseph's, on the Eastern Shore of Maryland; George Knight; Joseph Hattersty, at Newtown; John Lewis at St. Inigoes; Fr. Hunter went to Canada, May the 24th, and thence to England; Philip O'Reilly returned to Ireland.——Pennsylvania: Ferdinand Farmer; Robert Harding; Luke Geisler arrived at Philadelphia, March the 26th.

1770.—Fr. Hunter returned from England, May the 18th; James Breadnall; Peter Morris; John Lucas came from England; John Boone returned from Europe (Fr. Hunter); James Walton; Joseph Hattersty, at Philadelphia.

1771.—John Lewis; Peter Morris; Robert Molyneux; Joseph Hattersty died at Philadelphia, the 8th of May, aged 35; Fr. Hattersty was a most holy and zealous missionary; James Pellentz; James Walton, in St. Mary's Co., Md.; John Bolton arrived on the 21st of March; Mathias Manners, at Bohemia.

1772.—John Lewis, in St. Mary's Co., Md. Fr. James Breadnall died at Newtown, September the 1st, according to some. I think he died in 1775.

1773.—Twenty Fathers in Maryland and Pennsylvania. Their names are: John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Luke Geisler, George Hunter, John Lewis, John Lucas, Mathias Manners, Ignatius Matthews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderich), J. B. De Ritter, James Walton, John Bolton and Robert Molyneux. If it be true, as I have good grounds to think it is, that Fr. Harding's death occurred only in 1775, then there were twenty-one Fathers of the English Province in this country at the time of the Suppression.

1774.—John Bolton; Fr. Richard Gillibrand, who served the Maryland Mission for sometime, died at Bath, March 23rd. Robert Molyneux at Philadelphia; Anthony Carroll in the same city; John Carroll arrived on the 26th of June; Sylvester and John Boarman came the 21st of March; Charles Sewall and Augustine Jenkins came the 24th of May; Mathias Manners, at Bohemia; Ferdinand Farmer at Philadelphia. John Baptist De Ritter, at Goshenhoppen.

1775.—John Lewis, Superior and Vicar-General, at St. Inigoes; Austin Jenkins; Robert Molyneux; Mathias Manners died at Bohemia, on the 15th of June; Joseph Mosley at Bohemia; Philip O'Reilly, a missionary for some time in Maryland, and afterwards distinguished in Guiana, died in Dublin, the 24th of February; Anthony Carroll left for England on the 7th or 8th of May. Bernard Diderick attended Baltimore and Elk Ridge from 1775 to 1784.

1776.—Augustine Jenkins; Peter Morris, at Bohemia; James Walton; Ferdinand Farmer at Philadelphia; Robert Molyneux at Philadelphia.

1777.—Arnold Livers died at St. Inigoes, August 16th.

1778.—George Hunter, at St. Thomas' Manor; James Walton at Newtown; Robert Molyneux, at Philadelphia.

1779.—John Lewis, at Bohemia; Superior and Vicar-General; Robert Molyneux at Philadelphia; Fr. George Hunter died at St. Thomas', on August the 1st, and was buried beside Fr. John Kingdom and Fr. Leonards. Ignatius Matthews, at Port Tobacco.

1780.—John Lewis, Superior and Vicar-General; Ferdinand Farmer and Robert Molyneux, at Philadelphia; John Ashton; Ignatius Matthews at Port Tobacco; James Walton, at Newtown Manor; Austin Jenkins with Fr. Walton; John Carroll at his mother's residence in Montgomery Co.; Thomas Digges; Joseph Mosley, Talbot Co., Md.; Benedict Neale; John Bolton, in Charles Co.; Charles Sewall.

1781.—Robert Molyneux, at Philadelphia; Fr. Wappeler died at Ghent, in Belgium,—an old paper before me says he died at Bruges.

1782.—John Lewis, Superior, at Bohemia; Bernard Diderick; Ignatius Matthews, at St. Thomas' Manor; Peter Morris died suddenly at Newtown, November the 19th; Lewis Roels.

1783.—Ferdinand Farmer, at Philadelphia; John Boarman, at Port Tobacco; Robert Molyneux, at Philadelphia.

1784.—James Walton succeeded Ignatius Matthews as Pastor of St. Inigoes on the 19th of December; Henry Pile arrived in the month of July; John Boone.

1785.—Robert Molyneux, at Philadelphia; Fr. Walton builds the second Church at St. Inigoes. He laid the corner-stone on the 13th of July; John Ashton, Procurator; Ferdinand Farmer, at Philadelphia; Jas. Pellentz, Conewago; Charles Sewall, at Baltimore; Luke Geisler in Lancaster Co., Penn. John Lewis, at Bohemia; Henry Pile, at Newport, Charles Co., Md.

1786.—Fr. Ferdinand Farmer died at Philadelphia on the 17th of August; Fr. John Baptist de Ritter died on the 3rd of October; Robert Molyneux, at Philadelphia; Luke Geisler and Francis Beeston with Fr. Molyneux; St. Peter's Church, New York City, was to have been opened on the 4th of November of this year. The "first stone" of St. Peter's was laid by the Spanish Minister. Luke Geisler died at Conewago, Aug. 10th.

1787.—Robert Molyneux, at Philadelphia; Francis Beeston with Father Molyneux; Benedict Neale died at Newtown on the 20th of March; Joseph Mosley died at St. Joseph's, Talbot Co., and was buried in the church which he himself had built; John Bolton succeeded Fr. Mosley at St. Joseph's, Eastern Shore of Maryland.

1788.—Charles Sewall at Baltimore; Fr. John Lewis died at Bohemia, the 24th of March. Robert Molyneux left Philadelphia to succeed Father Lewis; Francis Beeston at Philadelphia; Francis Neale left Liege on the 3rd of April, and was in Baltimore in November; John Bolton, at St. Joseph's, Talbot Co.

1789.—Robert Molyneux, at Bohemia.

1790.—Francis Beeston, at Philadelphia up to the 29th of May; Charles Sewall, at Baltimore; Robert Plunkett; Francis Neale. Fr. Ignatius Matthews died at Newtown, on the 11th of May. Francis Beeston spent a part of this year at Bohemia. Fr. Charles Neale, at Port Tobacco.

1791.—John Ashton and Robert Plunkett, at White Marsh; Francis Beeston, at St. Thomas' Manor.

1792.—James Framback at Frederick; Charles Sewall, at Baltimore; Fr. Charles Neale, at Port Tobacco.

1793.—Bernard Diderick died in September, at Notley Hall; Francis Beeston, at St. Thomas' Manor; Charles Sewall, at Bohemia; Father Charles Neale, at Port Tobacco.

1794.—Fr. Louis Roels died at St. Thomas' Manor, on the 27th of February; Fr. John Lucas died on the 11th of September; Fr. Anthony

Carroll was killed by robbers, in London, on the 5th of September; Fr. John Boarman died at Newtown; Francis Beeston, at Baltimore.

1795.—Fr. John Boone died at St. Inigoes, on the 11th of April; at the same station died Fr. James Framback, on the 17th of August.

1796.—Robert Molyneux, at Georgetown College, in June; Francis Beeston, at Baltimore.

1797.—John Ashton, at White Marsh; Charles Sewall, Agent of the Corporation; Robert Molyneux, at Newtown; Henry Pile, at Newport, Charles Co., Md. Francis Beeston, at Baltimore.

1798.—James Walton, in St. Mary's Co.; Charles Sewall, at St. Thomas' Manor; Austin Jenkins, at Newtown; Robert Molyneux, Superior, at Newtown; John Bolton, at St. Joseph's, Talbot Co.

1799.—Robert Molyneux, at Newtown; John Bolton, at St. Joseph's, Talbot Co., Md.; Austin Jenkins, at Newtown; Henry Pile, at Newport; Charles Sewall, at St. Thomas' Manor.

1800.—Fr. James Pellentz died at Conewago, on the 13th of March; Fr. Augustine Jenkins died at Newtown Manor, on the 2nd of February; Sylvester Boarman arrived at Newtown, August the 14th; Robert Molyneux, at Newtown; Henry Pile, at Newport.

1801.—John Bolton, at St. Joseph's, Talbot Co.; Robert Molyneux, at Newtown; Ignatius B. Brooke, at Newtown; Henry Pile, at Newport; Fr. Charles Neale, at Port Tobacco.

1802.—John Bolton came to Newtown, on the 7th of April; Ignatius Baker Brooke, Newtown; Robert Molyneux, Newtown; Francis Neale, at Georgetown College.

1803.—Robert Molyneux, Ignatius B. Brooke, and John Bolton, at Newtown; Fr. Joseph Doyne died at St. Thomas' Manor, Charles Co., Md.; Fr. James Walton died at St. Inigoes; Henry Pile served Newport and Cob Neck, Charles Co.; Charles Sewall, St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown; Charles Neale, at Port Tobacco.

1804.—Robert Molyneux, at Newtown; Ignatius B. Brooke and John Bolton, at Newtown; Charles Sewall, at St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown College; Henry Pile, at Newport, Charles Co., Md. Fr. Charles Neale, at Port Tobacco.

1805.—Father Molyneux left Newtown in August, and went to Georgetown College; he was appointed Superior of the Mission, and resided at St. Thomas' Manor; Ignatius B. Brooke, John Bolton, at Newtown; Francis Beeston, in Baltimore; Sylvester Boarman, at St. Inigoes; Fr. Thomas Digges died at Baltimore; Charles Sewall, St. Thomas' Manor; Francis Neale, at Georgetown College; Father Charles Neale, at Port Tobacco.

THE CANADIAN SCHOLASTICATE.

This new building, begun last year, is still in the hands of the carpenters and plumbers. But their work is nearly done. Nothing remains for them but a few minor details, then the house will be complete. Studies, however, have been in full swing since Sept. 9th.

The building is situated outside the city limits of Montreal, opposite the Mountain, about a mile distant from it. For those who are familiar with the neighborhood, perhaps the site may be located if we say that it is near the lower end of Sherbrooke Street, just behind St. John Baptist village, in direct line with the Novitiate, and about half an hour's walk from the college, Bleury Street

Twelve acres were bought last year and they have already been cut up into walks, play-grounds, flower-gardens, etc. The absence of trees is felt, but this want will be supplied in time. A few hundred young maples have been planted along the principal walks.

The building is one hundred and ninety feet long and fifty in breadth, three storeys high. It is exceedingly comfortable — large, airy rooms, large windows, lofty corridors— everything to favor study. The ground storey contains the domestic chapel and sacristy, the refectory, kitchen, pantry, wardrobe, Fathers', and Brothers', recreation hall, bookbindery and printing office. The second storey has on it the large library, Rector's, Professors', and Theologians', private rooms, theology class-room and reference library. The third storey is devoted exclusively to the philosophers, has a fine instrument-room and museum, the physical and chemical laboratories, class-room, reference library and twenty-five private rooms. Two large steam-furnaces, placed in the cellars, heat the corridors and rooms. A hot-house, to be heated also by steam, is being put up in the south side of the building.

The church of the Immaculate Conception, that stands alongside, has been given to the Society by his Lordship of Montreal. It is only about twenty feet above ground. It was begun some years ago by the diocese, but want of encouragement, pecuniary and otherwise—caused the work to be suspended. No attempt will be made for some time to raise it higher. A roof, furnished with sky-lights, has been

thrown on to the foundations forming a vast basement with seating capacity of fifteen hundred. But the congregation does not number more than two hundred yet.

A marked improvement has been noticed since our arrival a few months ago. Land is selling on every side of us, many houses are building, and a great deal of activity is showing itself in various ways. The drawback thus far to the populating of this district was the want of a church. Now that this want has been done away with the transformation is taking place.

A large brick-yard is still in operation in front of us, but that will move in a couple of years. The farm presented by Sir William Logan to the Prince of Wales, in 1860, and by the latter given to the city of Montreal is almost opposite to our property. This ground, reserved for a park by the city, renders our property valuable for its proximity. We are near enough to enjoy the advantage of the park, and far enough away to avoid its noise and distractions.

BOHEMIA, CECIL COUNTY, MD.

Father John Lewis.

The English Province deserves well of the Society in this country. Not only were the missions in Maryland, Pennyslvania, and, as far as possible, in New York, zealously worked up when there were great needs in England of apostolic men to keep the faith alive, but it seems from an observation of the catalogues that not unfrequently the flower of the Province were sent to America. Nearly all the Fathers were professed of the four vows, and not a few of them had made their mark as missionaries or learned teachers across the seas. And I may add that this sacrificing spirit for our good did not cease even after the Society in Maryland was on an independent footing. In the letters of Archbishop Carroll to Fr. Marmaduke Stone and to Fr. Charles Plowden, allusion is made to the kind offers of English Superiors to our nascent mission; that men had been sent to us, that others were in formation to teach the higher literary and mathematical branches. It is well known also that two English Scholastics were sent to the University of Edinburgh to be taught by the distinguished Leslie, then

the great mathematician of the British Empire. These young men [1] thus instructed for our needs, came to the United States, and were soon distinguished as the leading mathematicians of the country. Evidently, the Superiors in England did not think that anybody is good enough for America.

Fr. John Lewis became the successor of Fr. Greaton at Bohemia in 1753, and, as far as I can find out from papers in my possession, remained there until 1765. He was a hard worker, and had need of all the vigor of middle life to acquit himself of the duties imposed by the school and the congregation. Born October 21st, 1721, having just made his profession before going to Bohemia in 1753, he was in every way suited to continue the labors of Fr. Greaton.

The school was in a flourishing condition in 1754; so much so, indeed, as to have excited the cupidity of the members of the Established Church. The Rev. Hugh Jones, [2] a fiery Episcopalian, was the rector of St. Stephen's Parish, and his correspondence as early as 1739 shows that he was very hostile to the Society. A bill was passed in the Lower House of the colonial legislature to create a commission to inquire into the affairs of the Jesuits in the state, and also to ascertain by what tenure they held their land. Fr. Lewis had, perhaps, a greater share of this odium, partly on account of the zeal he manifested in his school and church, partly on account of the fewness of the Catholics on the Eastern Shore. Judging also from the kind of Protestants who were his neighbors, one might say there was greater

[1] Frs. Levins and Wallace.

[2] In 1839 this gentleman writing to the Society for the propagation of the Gospel speaks of his difficulties from Deists, Quakers, Presbyterians, etc.; towards the end of his letter he has the following, no doubt a strong argument with his patrons: "Since the Jesuits in my parish with them they favored and settled in Philadelphia seem to combine our ruin by propagation of schism, popery and apostacy in this neighborhood, to prevent the danger of which impending tempest, 'tis hoped you will be so good as to contribute your extensive charitable benevolence, by a set of such books of practical and polemical divinity and church history as you shall judge most suitable for the purpose, but especially the best answer to Barclay's apology, the independent whig, and all the other favorite books of the Quakers, Deists, Presbyterians, Anabaptists and Papists, with books of piety and devotion and vindication of the doctrines and discipline of our Established Church against all sorts of adversaries."

"In 1757," says the historian of Cecil County, "there was much fear of a Popish plot intimated, and the manuscript history of Mr. Allen contains a letter from David Wetherspoon to Major John Veazey, then commanding officer of the County, calling his attention to the French and Irish Papists, and begging him to bestir himself in behalf of the rights and liberties of the people and the interests of the Protestant religion. Mr. Jones this year preached a sermon called a protest against Popery, which was published in the Maryland *Gazette* at Annapolis." From history it is apparent that the ministers of the Established Church were a bad set; nearly all were loyalists during the revolutionary war.

bitterness in Cecil County against the faith than elsewhere, though it may be safely said that Catholicity was hated universally during these years. This state of feeling is owing a great deal to the Indian wars then at their height. The Society was unjustly accused, and this is evident, from the Maryland, and Pennsylvania archives, of being in league with the Indians and the French. Outlying districts near the border of the Indian country, as was Bohemia, were especially exposed to this odium, this unreasonable accusation. Hence we are not surprised to see Mr. Nicholas Hyland, an Episcopalian, of North Elk Parish, in Cecil County, heading the commission of members to inquire into our affairs. These seven wise men were also enjoined to tender the oaths of "allegiance, abhorrence and abjuration" to the members of the Society. The bill did not pass the Upper House. Another bill was introduced in the Lower House in 1755, when all was excitement, and war actually going on with the French and Indians, to prevent the "importation of German and French papists and Popish priests and Jesuits and Irish papists *via* Pennsylvania or the government of New Castle, Kent, and Sussex, on the Delaware." This bill did not become a law, still it is an index of the popular sentiment which Fr. Lewis and others on the Eastern Shore and in the northern part of the state had to contend with. Still the Protestants of Cecil County were not disheartened, for some of them from Sassafras neck, Middle Neck and Bohemia Manor petitioned again the legislature in 1756, and their prayer was that more stringent measures might be taken against the Jesuits. "At all events," says Mr. Johnston, "the Lower House was about to pass a very stringent bill prohibiting the importation of Irish Papists *via* Delaware, under a penalty of £20 each, and denouncing any Jesuit or Popish priest as a traitor who tampered with any of his Majesty's subjects in the colony; but the bill did not pass, the governor having prorogued the legislature shortly after the measure was introduced."

Ours had not only to meet this hostility, but were forced to pay a double tax to the state, because they were Catholics. As was natural, many of the laity were sore under this injustice. Mr. Charles Carroll, barrister, and cousin of Charles Carroll of Carrollton, in a letter dated May 14, 1756, and addressed to Ignatius Digges,[1] Basil Warring and Clement Hill, Esquires, thus makes reference to the unjust tax: "I

[1] These gentlemen were then at Annapolis and very likely members of the legislature.

apprehend the Governor[1] wants an excuse not to pass the bill, not in favor to us, but for some end of his own. That he has no regard for us, the whole tenor of his conduct since his arrival leaves us no room to doubt. Would not his council have rejected the bill on account of the double tax had he given them the least hint to do so? Would the council have sent down such a bill, as they did against us without his consent or instigation? This being the case, I think we should act meanly to follow what the Governor intimates we should do, and, if possible, more meanly in applying to the Lower House upon any terms. We are in a regular way with our petition to the Governor; indeed if our petition was put into a petty county court by way of declaration, a pettifogger might perhaps demur to it for a misnomer of the title—but the Governor must know we petition not against the title of a bill, but against being double taxed by any bill; we also petition against any bill by which we may be injured. The prayer of our petition is full and general. I am therefore of opinion to abide by our petition to the Governor. If you are of my opinion, you may, if you please, give my reasons and say you followed my advice."

Fathers Matthias Manners and Joseph Mosley.

Fr. Manners was appointed Superior of Bohemia in 1764, and on this hard mission he was to spend the remaining years of his life. If we look at the congregation in Bohemia we shall find it is very small, and the little chapel is never crowded, but the work of the Fathers embraced the whole peninsula. From some old sermons preserved in Woodstock College Library we see that many stations in private houses were attended from Bohemia. On the margin of the manuscript the stations in which the sermon was preached are given; not unfrequently seven or eight congregations are favored with the same production, and, what is more economical the same effort is rehearsed before the same people after a year's interval. The missioners of those days, though men of culture, had not time to write a new course of sermons every year; as they did not commit them to memory but read them piously for the hearers, it is likely most of the farmers who had ridden long distances over rough roads to Mass, yielded themselves to the "sweet restorer," and after their quiet slumbers were not fit to be hypercritics

[1] Sharp.

when the course should begin anew the next ecclesiastical year.[1]

Fr. Manners, *alias* Sittinsperger was a most zealous missionary and gave himself unreservedly to the hard life he had chosen for himself. A native of Augsburg, where he was born, Sept. 20th, 1719, he entered the Society at Lansperg at the age of nineteen; and four years later, from his love of Missions, was aggregated to the English Province. The remaining years of his life were dedicated to the vineyard of Maryland, where he was professed of the four vows in 1755. Most of the time he was alone, for Fr. Mosley withdrew from Bohemia in 1765, in order to establish the Mission of St. Joseph's in Talbot County, about thirty miles distant. Though these Fathers could visit each other occasionally, they could not, the good religious they were, but feel their isolation.[2]

Under Fr. Manners the classical school was closed. The dark days of the suppression were about to come and it was difficult to find teachers, I presume. Mr. Johnston does not give any date in his history when he speaks of the closing of the school, but I think it must have been shortly before the suppression. The labor of the Mission was of itself amply sufficient for the Father, and little time could be set apart for the school. A school that is not watched and nursed continually must go down, and we need not look back a hundred years for this bit of wisdom.

In 1773 Fr. Manners was greatly annoyed by a certain Daniel Heath, a grandson of that good Catholic, James Heath, from whom a part of our Bohemia property was purchased. This unworthy descendant laid claim to all the land that had been bought of his grandfather, and resorted to violent means to further his interests. In a long letter to Fr. John Lewis, at Newtown, Fr. Manners speaks at length of his misunderstanding with Heath. I give the most important part of the letter, correcting the antiquated spelling;

[1] A gentleman in Washington has an india-ink sketch of Father Ignatius Matthews giving a sermon at Newtown. It was taken by Mr. Ethelbert Cecil about the year 1790, and represents the Father standing before the altar and quietly reading to his hearers.

[2] St. Joseph's was given up a few years ago. Its history should be written, as also that of Deer Creek in Harford County.

Bohemia, Dec. 13th, 1773.

REVD. SIR,

This cometh by the Post, and is to inform you that we are likely to be entirely ruined at Bohemia: Mr. Daniel Heath pretends to take away half of the plantation where Mr. Crosby liveth, as also the land we got from his grandfather, viz.: the new design, or part of Worsell manor, Woodbridge, and that of St. Ignatius. A part of Askmore, or John Crosby's Plantation, he tells me, falls to him by a warrant given to his grandfather. The rest he expects to get by ejection, because it was only a gift to us, and not purchased, etc. On the otherside, I am informed that Mr. Sidney George is about taking away from us all that Land, which was in dispute at his father's time, and for which we have paid £35, Maryland currency, to prevent lawsuits, because as he tells me himself, his father had only a lease of that Land, and consequently no right to dispose of it. He makes also a claim to a great part, if not to all that Land our barn and dwelling house stand upon, and this he tells me belongs to him by an older right he bought lately from the Van Bebers; so that we shall have little or nothing at all left to ourselves to live upon, if this should take place. I think it is now high time something should be done.

But one thing puts me to a stand, viz; my being a foreigner, for if it should come to the trial of ejection, I am afraid that this circumstance might be prejudicial to the cause, because I can hold no Land. It is only my own notion, and I have not communicated this my sentiment to anybody, but relying entirely upon you, I hope you will by the next Post (for we are impatient to hear from you, and the lawyer wants to see me every day) clear up this point as well as prescribe what other steps to take. Be sure your order shall be punctually observed and complied with to a tittle. I am with utmost submission,

Your most humble obedient servant,

MATHIAS MANNERS, S. J.

P. S.—When you write to me don't forget on the superscription to add legibly: *to be left at Warwick*, or else the letter will go to Frederick Town, and be put into the office, where it may lie for a half year, as it happened in Mr. Harding's time; for they never will send it except they meet with an accidental opportunity. I am etc.

P. S.—I must recall some words: you rather send the letter to Mr. Mosley if you write to me; for if you write by

the Post, the Letter in all probability will be intercepted. I have reason to suspect it, because they would not let this letter go with the Post, but I was obliged to take it home again and to try another channel.[1] I was told that Mr. Heath has declared he would not for anything I should discover this affair to you, or any of our Gentlemen on the western shore. Good reason then to think he is upon the watch. I am once more, Reverend Sir, etc.

What answer Fr. Lewis made to this letter I know not. Most likely it never reached him, as there is no post-mark. As to the threatened lawsuit, nothing came of it, and our property remained intact. The Heath family lost the faith long ago, and, as things ordinarily turn out in this world, I may add that very probably this controversy had something to do with it, for those who are unjust and overbearing to God's ministers are apt to draw down upon themselves His curse.

There may have been other Fathers at Bohemia during the years Fr. Manners was Superior, but, as I have said before, I think he was alone most of the time. And now the letter from Bishop Challoner had come, and informed the Fathers that the Society was no more. There was no hope of help. Still our Fathers labored on until worn out and sick at heart on account of the untoward news from Europe, they passed away one by one to their rest. The work they did still lasts; the ready obedience they showed when it was an heroic task to do so, will ever be an example. Such devoted men as Fr. Manners could not but feel most keenly the unfortunate turn of affairs, and in sorrow may have asked his "Nunc dimittis."[2] "He survived," says Oliver, until June 15, 1775, when the gracious God whom he had served from his youth, called him, to his recompense and repose."[3]

Fr. Joseph Mosley was again at Bohemia in 1775; I suppose it was merely for a time until some one should come to take the place of Fr. Manners. He may have remained a much longer time. I have before me a diary which Fr. Mosley kept whilst at Bohemia in 1764, and afterwards at St. Joseph's, Talbot County. I give a few items:—

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[1] The address of the letter has written in the left corner: "To be put in the Post-office at Annapolis and forwarded with speed and care."

[2] Fr. Manners bought a farm in Hill Creek Hundred, Delaware, for the support of a church. This must have been the farm at New Castle that the "Corporation of the Catholic Clergy of Maryland" ordered to be sold at the beginning of this century. There was a church with attending priest at a place called White Clay Creek in Delaware, in 1806.

[3] An old breviary has August 7th, 1775.

Aug. 11th. Arrived at Bohemia in Company with Mr. Lewis.
14th. Mr. Lewis returned.
31st. I began my Journey and Mission for Queen-Ann's and Talbot County.
Sept. 2nd. I first kept church in Queen Ann County.
9th. I first kept church in Talbot County.
Oct. 1st. Mr. Harding arrived from Philadelphia.
14th. Received of Mr. Manners a new pair of Buck-Skin breeches.
15th. Mr. Harding returned for Philadelphia, whom I accompanied thither, and received of Mr. Manners 4£ Cur. for paint for the House.
21st. I preached at Philadelphia in the old chapel.
23rd. I left Philadelphia with Mr. Harding.
24th. We parted at Mr. Henderson's, he to Philadelphia, and I home, where I arrived that day.
Nov. 1st. My colt *Ranter* (now *Spark*) with a desk and a chest of Books from Wye arrived here.
17th. Mr. Lewis arrived here, by whom Mr. Leonard's death: Died 28th Oct. 1764.
17th. Do. returned.
30th. We killed our hogs in Number 23.
Dec. 1st. I entered my Exercise for 1764.
10th. Mr. Ben. Naile from Baltimore came here.

Father John Lewis.

Fr. Lewis came to Bohemia a second time as superior of the Residence and Mission after Fr. Mosley [1] had returned to St. Joseph's in Talbot. Fr. Lewis had been acting as general Superior since 1771, and after the suppression was appointed in 1778 to the same office by the votes of the Fathers. He was succeeded in 1785 by Father John Carroll who had been recently elected by the Fathers as their ecclesiastical Superior.

I cannot find the exact date of Fr. Lewis' coming to Bohemia where he was to spend the last years of his life. He had already passed twenty years on the mission in other parts of the State. He was a good and zealous worker especially during the revolution, when the Fathers, now considerably reduced in numbers, had to help, as much as their means and time allowed them, the patriotic soldiers who were largely made up of Catholics in Maryland and Pennsylvania. Whilst the Protestant ministers in Maryland were

[1] Died at St. Joseph's Talbot County and was buried by Fr. Lewis June 5th, 1787.

enjoying the livings of the Established Church and did and said many things to discourage the popular movement, our Fathers, even those born in England, were at one with the people.

Amid labors and trials of all kinds Fr. Lewis continued to serve the people entrusted to his care. He died March 24, 1788. Oliver's sketch of him we give as a fitting tribute to one who was in every way an apostolic man. "Fr. John Lewis," says the writer, "born 21st October, 1721, was admitted at the age of 19, and professed in the 18th year after his entrance into Religion. He often passed by the name of Leppard. He was the mild superior of his brethren in Maryland. Dr. John Carroll, in a letter dated 20th April of that year, from Baltimore, movingly regrets the loss of this valuable Father."

Father Robert Molyneux.

Fr. Molyneux succeeded Fr. Lewis, for whom most likely he had performed the last rites of religion. The change from Philadelphia to Bohemia was quite marked. It was not merely from town to country, but from the most refined congregation of the most refined city in the union to an outlying mission where rustics and backwoodsmen were legion. He had shone as a preacher before cultivated audiences, now his best efforts would sound on uncultured ears; obedient to his Superiors, now not one of his much-beloved Order, but appointed by his Brethren, the remnant of former days.

Father Molyneux was deeply interested in the parochial school which he had founded in Philadelphia, an account of which has already appeared in the Letters; but he gave up all when required to do work in another field. What a far-seeing man he must have been to establish a parochial school a hundred years ago! If the example set by him had been followed what a different showing there would be for Catholicity in America. Would it be an exaggeration to say that if priests and schools had kept pace with what should have been the natural growth of the Church that we should now have half of the population Catholic?

Fr. Molyneux is too well known and has been too often written about in the history of the Society to need any praise here. Suffice it to say that Bohemia, a hard mission, engaged his zeal and energies until July 1st, 1790, when he was succeeded by Fr. Francis Beeston. In the house-diary Fr. Beeston says under date July 15,—"Mr. Robt. Molyneux left Bohemia for Portobacco; I accompanied him as far as

Mr. Bolton's[1] but did not meet with the latter, who had left home about five weeks to go to Tangier Islands. As nothing had been heard of him, it was feared he had been taken sick somewhere on the road. I left Mr. Molyneux at Mr. Bolton's [2], where he intends to wait and try to hear from Mr. Bolton." It would seem that route of our Fathers in these journeys was across the bay, landing probably at St. Inigoes and then up to Charles County by land or water. Fr. Beeston in the account-book enters £10 10s. given to Fr. Molyneux to pay his way to Port Tobacco.

CHAPLAINS DURING THE CIVIL WAR.

Two letters from Fr. Joseph B. O'Hagan.

I.

CAMP, NEAR FALMOUTH, VA.
Nov. 30th, 1862.

REV. AND VERY DEAR FR. WIGET:—

I arrived at my camp last night, about 7 o'clock, after walking most of the way from Aquia Creek. My new home was not the most inviting; but I had to be resigned, went to bed, and almost froze to death before morning. To-day, after Mass, I was out to the brink of the Rappahannock, opposite Fredericksburg. I could not get into the city, but got very close to it. The river, about two hundred yards wide, separated me from the Confederate pickets. I could even distinguish the featues of the Confederates. Our soldiers were on one bank of the river—theirs on the other. The Federal and Confederate soldiers were looking at each other, and almost within whispering distance! No attempt has yet been made by Burnside to cross the river, and if he attempts it here, it will be at a terrible sacrifice of life. The enemy's works are all in sight on the opposite side, and though not very strong, yet they are very numerous, and in magnificent positions. Every eminence is crowned with a redoubt.

Whilst standing on the bank of the river three Confederate officers came down and watered their horses opposite us. We did not speak to them, nor they to us. We then

[1] St. Joseph's, Talbot.
[2] See LETTERS, 1884, for sketches of Frs. Bolton and Molyneux.

rode up to Falmouth, about a mile. The Confederate pickets extended all along the opposite bank,—ours facing them on this side. It is a strange thing to see two armies remaining inactive with only this little river separating them! There is no present indication of an advance. To remain here all winter seems impossible. To cross will be a sure means of lessening our demands for subsistance. Our army has suffered considerably for subsistence since they have been here; but now are better supplied. They, however, do not care for fighting any more.

I have not yet seen Father Tissot or Fr. McAtee, or any other of our Fathers, though they are all near me.

Good-bye, my dearest Fr. Wiget, and accept my warmest thanks for all your kindness to me.

In union with your Holy Sacrifices and prayers,

I remain your devoted Br.,

J. B. O'HAGAN, S. J.

II.

CAMP, NEAR FALMOUTH, VA.
Dec. 18th, 1862.

REV. AND VERY DEAR FR. WIGET:—

You have already, no doubt, heard of our brilliant exploit of taking Fredericksburg. We held it but a short time, and as it was useless after being shelled, we resigned it once more to the Confederates.

The fight of Saturday last was the most sanguinary I have yet seen during the war. Our division was held in reserve on the north side of the river till Saturday, about 1 o'clock P. M. We were stationed on a high hill which commanded a fine view of the entire battle. The Confederates had one of the most magnificent positions, both natural and artificial. Their front was composed of a crescent of hills, along the sides of which extended their breastworks, for miles back. I am confident that half a million of men could not have taken them. I saw one of them assaulted four times, and our men, column after column, cut down as fast as they could advance at a double quick! Next day I examined the field with a powerful glass, and I never imagined that so many dead could be left on one field. They were actually in heaps. Before the fourth assault — of this I am an eye-witness—the Southern guns on the breastworks ceased firing. Every one thought they had been silenced by our guns on this side. Our men advanced in a solid column. The breastwork was regarded as already virtually taken. When they got within musket-range, the

works, as if by magic, became black or grey with Confederates. A stream of human beings rushed down each side of the ramparts to form cross-fire on our men. Others remained on the front of the works. Such a volley of musketry as followed, I never heard. Our soldiers fell in hundreds. The remnant staggered back. As soon as the Confederate soldiers discharged their pieces, they fell back; then the cannon opened on them with grape and cannister. Few remained of that attack. The Irish Brigade formed part of it. The 69th Regt. came out with seventeen men. This ended the assaults on that redoubt.

Meantime the battle raged furiously on the left. Franklin's Grand Division, after driving the enemy to their *chosen position*, fell back with terrible loss—bleeding at every pore. Reinforcements were called for, and a part of our corps went. General Ward lost seven hundred men, out of nineteen hundred, in about fifteen minutes. Then our Division was sent, but fortunately it was already late in the day and they did not attack, but remained drawn up in line of battle. The battle was virtually over, and, I may add, completely, irretrievably lost. Picket firing and skirmishing continued in front. Our Division lost in that operation about 150. My Regiment did not lose a man. We remained in front till Monday night, when our army retreated. Had they remained another day, they were gone beyond redemption. The Confederates, in thousands, came, throwing up breastworks in front of positions which would have been mounted the next day with cannon—then good-bye to the retreaters. But we were too smart for them in running away for once.

The Colonel commanding our Brigade was at Burnside's Head Quarters last night. There he learned that our loss is twenty-four thousand. This number out of our already disorganized army is considerable. I do not know what the next programme will be, nor do I care much, provided our poor men are not led to another butchery. It is horrible, and I am only surprised that the entire nation does not rise up against it unanimously. At the hospital department, where I spent most of my time, the groans of the wounded were really heart-rending. Many died before being operated on—others during the operation—many after it. Some poor unfortunate Confederates were carried to our hospital. I saw them late last evening. All the Confederates that were carried to our hospital were kindly treated. On Sunday afternoon, General Ewell sent a message to Gen. Sickles to send out our stretchers for our wounded in their lines, and

that all firing should cease on their side while the wounded were being carried off—that the stretchers would be regarded as a truce. They did so, and the Southern officers helped our stretcher-bearers to lift the wounded on the stretchers! Once, during a truce, the picket lines of both armies rose up quite close to each other, and with one impulse rushed towards each other, and had a most affectionate shake-hands, and said,—why are we seeking each others lives? But this did not last long. Tobacco and coffee being exchanged, the soldiers were ordered back to their work of destruction.

Fredericksburg is again occupied by the Confederates. The pickets hold each side of the river as before the battle. The city is badly riddled with solid shot and shell. The modest little Catholic church escaped with only two shots, one of which glanced off the slate roof.

During the five days of the battle we suffered considerably for food, etc. We, of course, had to sleep in the open air—when we slept at all. Now we are waiting for the next move on Richmond! It is rumored that we are going back to Hunsilman; but I fear the news is too good to be true. I hope, however, to see you before very long. It is now almost impossible to get a pass. We are badly off for funds.

Good-bye, my dear, kind Father. Pray for me often.

Your devoted Br. in Christ,

J. B. O'HAGAN, S. J.

TRANSLATION OF A LETTER FROM V. REV. GABRIEL GRUBER TO BISHOP CARROLL.

ON THE RESTORATION OF THE SOCIETY.

MOST ILLUSTRIOUS AND REVEREND SIR,

My Most Gracious Patron:—

Your Lordship's two letters, one in full bearing date of March the 10th and May the 25th of last year, and a shorter one of September the 21st reached me together. Prior to these I received nothing from you. Words cannot express my joy, on reading these two letters. I thank God, the Author and Distributor of all heavenly gifts, from the bottom of my heart, for having fostered and preserved in so many of our Society—notwithstanding the great distance that separates them one from another—that holy spirit which in our young days we caught from the Institute of our Holy Father Ignatius. Blessed be God, for His Mercy endureth forever! After God, my thanks are due to your Lordship, who has taken so exceedingly kind an interest in Ours as to inform me of their holy desire. To satisfy you and them to the utmost, I shall first with all due sincerity unfold the state of our affairs here.

Our Society of Jesus, the same that was founded by St. Ignatius, approved first by Paul III, and then in turn by the Holy Pontiffs, his successors, has been most marvellously preserved in the Russian Empire. Three years since, it also received Canonical Confirmation in the Empire of Russia from our Holy Father, Pius VII. Doubtless your Lordship is aware that we are, in consequence, living here under the same primitive Laws and Constitutions of St. Ignatius, without the slightest change or innovation.

We have held four General Congregations, in the last of which, on the 10th of October, 1802, the task of governing the Society was laid on my weak shoulders.

You ask me, Illustrious Sir, if we have an Apostolic Brief extending the Confirmation of the Society outside of the borders of Russia. I answer that owing to the troubles in Europe and the uneasiness of the Catholic Courts, or rather the excitement of the enemies of the Church, which has not yet subsided, the Holy Father hesitates to make public his good-will towards us through a Brief, lest our enemies

should be further aroused against us. Yet he has given, even for those outside of Russia, a *viva voce* permission of which both His Eminence, Cardinal Consalvi, Secretary of State, and Vincent Georgi, *Theologus pœnitentiarius*, formerly one of Ours, have written me; as also has the Procurator General of the Society of Jesus, Father Cajetano Angiolini, whom I sent last year to Rome, and who has frequent access to the Holy Father.

This *viva voce* concession empowers us to affiliate members to the Society in any place whatsoever, provided it be done quietly and without ostentation. In proof of this, witness an incident occasioned through the instrumentality of our Father Aloysius Poirot, Missionary Apostolic to Pekin. Last year he sent to the Holy Father, in the shape of a pamphlet, a petition asking of him the necessary faculty for his reunion with the Society in Russia. The officials of the Roman Court (Romani Curiales) averred that it could not be well done. Our Father Procurator laid the matter before the Holy Father, who answered that there was no obstacle whatsoever in the way; nay more, he added that there was no need of the petition or of insisting thereon; that any one at all, no matter how far from Russia he dwelt, was free to become affiliated to the Society, through the General of the same; that this all belonged to each one's conscience and so could give offense to no one. This alone, he continued, was forbidden, to wit,—for Ours outside of Russia to unite together in a body, as it is said, and establish a community with a special kind of dress peculiar to themselves.

It is clear from these very words of the Holy Father, as well as from the letters to the same effect sent me by His Eminence, the Cardinal Secretary of State, that to avoid giving offense to the royal courts we must not build Colleges or Residences, and we must not wear a peculiar habit; for all this, being exterior, would attract attention. Nothing, however, is forbidden us that belongs to the interior, and which we do cautiously and with prudence A. M. D. G. To this latter category belongs the reception of new members. That this also is to the mind and intent of the Holy Father, is clear from another circumstance. On hearing that in England we had received not only those who were formerly of Ours, but outside students also, for which in the case of the latter we had earnestly sought permission, he raised his eyes to heaven and in most tender accents returned thanks to God.

In view of all this I accept and receive into the Society

all that solicit to be united with us, whether or not, they were of the old Society. This is the plan I follow. The old Professed, after a retreat of eight days, ratify in private their Profession of the Four Vows according to the following brief formula:—I, N. N., before Almighty God and His most Blessed Virgin Mother, ratify the Profession made by me in the year . . . . the month of . . . . v. g. at Liége. Done v. g. at Baltimore, the . . . . day of the month of . . . . in the year . . . . Those who have not yet made their Profession, after having in a like manner spent eight days in retreat, renew their Simple Vows for the time being, as they are to take their grade at the end of the year. Before this, however, they must spend a month in Spiritual Exercises.

As for those who were not in the old Society, they must pass through something of a noviceship, spending four weeks in the Spiritual Exercises, and occupying themselves in reading the Institute and Rules, copies of which I shall take care to have forwarded thither in due time, and in the practice of humility and other solid virtues.

Wherefore I most humbly beg your Lordship, out of love for our best of mothers, to appoint in those parts one of the old Fathers, a man filled with the Holy Ghost and the spirit of St. Ignatius, to examine these new postulants, to instruct them, to watch over them and form them. He shall, if expedient, communicate with the Father Provincial of England, Father Stone, or with Father Strickland, now residing in London. In this new start we must, as far as possible, treat our novices as was done in the early days of the old Society, where the highest perfection was not exacted of them in everything, but only that they should make up in fervor of spirit for whatever should be wanting in them. I pray your Lordship also to have a catalogue made of all those who shall be re-admitted, or newly received; in which special note shall be made of the time of admission of the newcomers, of the time of ratification of their vows by the old Professed, and of the learning, the Theology, the prudence and virtue of those who have merely renewed the Simple Vows of Scholastics; that I may know to what grade in the Society these should be promoted after a year's time.

My trust in God is firm that we shall not have long to await the public redemption of Israel. When that time comes, and things are quieted in Europe, some one shall be sent to America, if not hence, assuredly from England, to look into matters and put them in due order and arrangement. For the present I entrust everything to the good-will, zeal, and protection of your Lordship and your Coadjutor, His Lord-

ship of Gortyna. If Ours judge that they can with ease have recourse to Father Stone, the Provincial of England, for all necessary government, let them do so. If Fr. Stone is too far off, let them notify me and propose to me some one of Ours in America whom I may appoint Provincial. Meantime I desire your Lordship of Baltimore to appoint some one to act in those parts as Superior over the entire Society, that is again coming into existence, with all the necessary faculties which I by such appointment concede to him for the present. For the rest, as I began this letter by giving thanks to God, so I close it in adoration of Him, the Father of Our Lord Jesus Christ, and I beseech Him that, as He has deigned to further with His heavenly favor this beginning and recall to life there in secret, the Society of His Son, the fruitful mother of so many Apostolic men, so He will henceforth propagate it openly with the support and assistance of your Lordship, to whom, as well as to His Lordship of Gortyna, with the deepest gratitude and profound submission, I recommend myself and all of Ours.

Your very illustrious and Most Reverend Lordship's most humble and obedient servant in Christ,

GABRIEL GRUBER,
General of the Society of Jesus.

St. Petersburg, March 12th, 1804.

OBITUARY.

Father James Clark.

(*From the Georgetown College Journal.*)

On the evening of September 9th Father James Clark, died in the College Infirmary, where he had been a sufferer for the last six years. The following tribute to his memory by one of his old scholars we take, with a few changes, from the *Catholic Mirror:*

Father Clark was in his day one of the pillars of Georgetown College. A convert to the Church, he had none of the ultra zeal of the convert, but left self behind when he received holy orders. He was of an old Pennsylvania Revolutionary family, and went through West Point with distinguished honor. He was of the class of 1829, and had many classmates who have become celebrated. James Clark was every inch the soldier by nature and training. Of an iron frame and with an eye and demeanor which would have commended him to Napoleon as the very man to lead a forlorn hope, young Clark had brilliant prospects in the army. He was an engineer of the first rank, and his fame as a mathematician was not confined to America. He never forgot his West Point training, and his voice, eye, and step were always those of the commander. He chose the militant order of the Church and devoted himself, as a soldier of the cross, to the salvation of souls with that same inflexible sense of duty which animated Brebœuf, the apostle of the Hurons.

Father Clark was first a seminarian at Mt. St. Mary's College. Becoming a Jesuit in 1844, he served consecutively as first prefect, professor of mathematics, and treasurer of Georgetown College, president of Holy Cross College, Massachusetts, and president of Gonzaga College, Washington. Returning in old age to his beloved Georgetown, he was stricken with paralysis a few years ago, and since then has been an invalid. Another stroke of the same disease terminated his life. His character was an admirable one. Its chief attraction was the simple unity of its parts. A knock at his door was answered by a thunderous "Come in!" which sometimes startled the timid, but the ice of ceremony was soon broken, for the old soldier's heart was full of responsive sympathy, and his busy brain was full of parental thoughts of how he could best promote the happiness and comfort and education of those about him. He once punished —not severely—an unruly little boy, a day scholar at Georgetown, and the boy's irate father came to the College and attacked Father Clark with a cane. For an instant the eye of the West Pointer kindled with a wicked fire, but only for an instant. Folding his arms across his breast, he bore this cross with passive humility, until one of the scholastics, Mr. James McGuigan, seized the assailant and shook him back into his senses. Those who witnessed the scene said that Father Clark looked sublime in his conquest over himself as he stood with folded arms during the infliction of the blows.

His talents as an administrative officer were excellent. Georgetown, Gonzaga, and Holy Cross Colleges all attest his worth. Thousands of gentlemen—his former students—throughout the United States will read of his demise with peculiar sorrow, for Father James Clark was one of nature's noblemen, and everywhere in the circle of his wide acquaintance he was loved and respected. If ever a self-denying, holy servant of God departed this life, I think it was this heroic old Jesuit. But of his charity let each one pray for his soul.—R. I. P.

Father James Delihant.

On Monday the 5th of October, 1885, Fr. James Delihant died at Florissant, Mo. During the winter of 1878–79 he caught a cold which developed rapidly into consumption. He was sent South in the autumn of '79 after a half year's teaching at St. Louis University, and the years from '79 'till '84 he spent at Spring Hill and Grand Coteau. In May, '84 he returned to St. Louis and that same month was ordained. The following year he spent at Florissant, returning to St. Louis in the early summer of this year and doing duty as second pastor of the new church. When schools opened he was given an intermediate class at the University. But his end was near at hand and after a few weeks of teaching he returned to Florissant and thence passed to an abiding home. He attended the community exercises up to the day before he died. The day he died was damp and cold and he did not rise as he had been used to. During the day he grew sensibly weaker and for the first time in the course of his long struggle with dissolution he spoke freely of death, and said he was happy to meet it in the Society. When prayers for the dying were begun he wanted to rise and kneel beside his bed. Death had lost its terrors by long acquaintance, and now that it moved before the dying man in all its sacredness, he thought it fitting that his limbs should be bowed down at the passing of his soul. Of course this wish was refused him. Then he lay down on his side and so lying fell asleep in death.

Fr. Delihant was born near Florissant, Mo., and went to Chicago when quite young, in April, 1858. He entered the Society from St. Ignatius College, in August, 1876.

Those who knew Father Delihant will long remember his cheerfulness. He was a person of fine feelings, and had the characteristic blending of sunshine and gloom, and sometimes, when he realized the hard circumstance of sickness and of distance from home, the gloom prevailed. Yet in the practical details of life the sunshine always came to the surface. Much of his cheerfulness was due to his disposition, but much of it, too, was due to the many friends he made: and if he made his friends by natural sympathies he held them fast by strong and tender charity. On one of the papers which he left behind him the following is written:

"I may not live long, hence I should sanctify the little time I have left." And below is the word "Charity" written twelve times. Charity then was the source of much of his cheerfulness. His own light-heartedness sometimes grew faint, but he had stored away sunshine in other hearts and to them he turned for comfort. Even where persons had much that was unamiable he had that sure instinct which lays hold of the essential goodness which all men possess.

God had given our young Father splendid talents and a charming address. He himself was conscious of the power within him and he often looked forward hopefully to his studies. But after a time he felt the hopelessness of the struggle and gave over, though reluctantly. But God, Who does all things for the best, has taken him away. We shall not see his face again on earth, but we take comfort in the thought that he lives still in the remembrance of his good deeds.—R. I. P.

Father Patrick McQuaid.

Father McQuaid was born on the 17th of March, 1827. He entered the Society on the 6th of June, 1854. After two years of Noviceship he was sent to St. Francis Xavier's College, New York, as Professor in the Preparatory Department. The College was still almost in its infancy, and many were the trials and inconveniences of all connected with it, whether as teachers or as prefects. It is not easy now to understand all the troubles and difficulties that Mr. McQuaid had then to undergo in the fulfilment

of his daily duties. Still he went bravely on until 1859, in which year he began his theological studies. After his ordination, which took place in 1865, he returned to St. Francis Xavier's College, and was engaged in teaching. During the years 1870 and 1871, Father McQuaid was stationed at Chatham, Canada W., and was occupied with parochial duties. In this work he showed great zeal. He never seemed to think of his own ease or comfort. He was always ready to hear confessions, and ever glad to have an opportunity of conferring grace upon some poor soul through the administration of the Holy Sacraments. It is not pleasing to human nature to have to suffer either from the extremes of heat or cold. Yet on the coldest day in Canada, he seemed not to think of self when there was some duty to be performed which called him out in the snow and ice. Even at night he seemed glad to go on some distant sick-call. Sometimes, at the dead hour of the night, when he heard the bell ring, and knew that the Father whose turn it was to attend sick-calls was unwell, or already gone to see the dying, he would immediately hasten to answer the call, and then go without hesitation to visit the sick. Fr. McQuaid was well acquainted with the needs of the people under his care and never lost an occasion of preaching to them on their several duties. He was an obedient religious and ever most willing to go where he was sent, or to do what he was told, by his Superiors. While teaching, he won the affection of his class by many little acts of kindness. The boys, too, liked him as a confessor, and great numbers of them eagerly thronged to his confessional. For some years Fr. McQuaid took part in the arduous labors of a missionary band. That he devoted himself to the work allotted him as a missionary, all can testify who then knew him.

Fr. McQuaid departed this life on the morning of October 17th, 1885, at St. Vincent's Hospital, New York City. He had recently arrived there from Boston where he had been an invalid for some months.

R. I. P.

Father Francis Xavier Sadlier.

Fr. Sadlier was born in Montreal, Canada, on the 18th of January, 1852. "As a boy," says the New York Freeman's Journal, "he was remarkable for his gentle, affectionate disposition, and great talents. When his preliminary studies were finished he entered Manhattan College, and after completing his course there, embraced journalism as a profession. To his friends he appeared at this time to be entering upon a long and useful career in the world. But a far different future was awaiting him. Little by little his thoughts turned from the things of earth, and the result was that on November 1st, 1873, he entered the Jesuit Novitiate at Sault-au-Récollet, near Montreal, Canada."

It can truly be said, that the moment Mr. Sadlier entered the Novitiate he turned all his thoughts heavenward, and strove earnestly to perfect himself in every virtue. His only aim seemed to be to reflect in his own person the great virtues of the Saints of the Society. He longed to prove himself worthy of his zealous Patron, St. Francis Xavier, but he never lost sight of the model novices, St. Aloysius, St. Stanislaus, and Blessed John Berchmans. The Rules, all the Rules, were sacred in his eyes, while he heard the voice of God in that of his Superiors. He was exact in the performance of all his religious duties, and I feel convinced from close observation, that he would suffer any pain or inconvenience rather than willingly violate the least regulation of the Novitiate. Amiable and charitable, he tried to make the recreations of his fellow-Novices pass agreeably and religiously. In time of silence he was as mute as a statue. It was a touching sight to see Br. Sadlier praying before the Blessed Sacrament, or kneeling before the statue of the Immaculate Virgin in the domestic Chapel. He knelt erect and immovable. His eyes were fixed, and seemed to gaze upon beauties unseen by mortal eyes. His face ap-

peared almost to glow with the fire that burned in his soul. His lips moved not, but his heart, his soul, his whole being seemed to ascend to heaven in prayer. . It was no wonder that he was looked upon by all who surrounded him as a perfect novice. Not only novices, but also grave Fathers assured the present writer that they never witnessed anything in the conduct of Br. Sadlier that was contrary to the Rules or spirit of the Society. With a strong and steady will he on all occasions sought God's greater glory and the perfection of his own soul.

After his Noviceship Mr. Sadlier was sent to England for his Juniorate, and thence to Louvain, Belgium, for his philosophy. Both in England and Belgium Mr. Sadlier gave great edification by his strict observance of the Rules, and won the love and esteem of all by his charity and amiability. Several scholastics who knew him at Roehampton give most willing testimony to his more than ordinary virtue; they speak of him as a model Junior. In Louvain he continued the same fervent, patient, amiable pattern of virtue which he had been in the Novitiate. The Belgian Fathers and Scholastics always spoke of him in the highest terms of praise. Almost immediately on his arrival in Belgium, he took out a diploma of Promoter of the Sacred Heart, and his fidelity to the duties thus self-imposed was shown in many ways, but especially by the quiet publication of certain little pamphlets, translations, prayers etc., which he had circulated as a means to propagate his special devotion.

In 1879, Mr. Sadlier returned to New York and remained one year at St. Francis Xavier's College. He went thence to the College of the Holy Cross, Worcester, Mass. This home, which Obedience had assigned him, he never left save to go to Woodstock for his ordination to the priesthood, which took place on August the 29th, 1885. Fr. Sadlier died at the College of the Holy Cross, on November the 14th, only a few months after he had the happiness of celebrating his First Mass.—R. I. P.

Father John J. McAuley.

(*From The Xavier.*)

Father McAuley was born February 20th, 1839, in Tarrytown, N. Y. In the year 1850, he entered the College of St. Francis Xavier, and after remaining five years was graduated the first of our Alumni, July, 1855. He entered the Novitiate, in August of the same year, at Sault-au-Récollet. In 1857, he was appointed Prefect in the College of St. Mary, and whilst there he began his studies in philosophy, which he finished in Boston, in 1863, after which he taught mathematics and chemistry in St. Mary's College, Montreal, for one year. In 1864, he was Prefect of Studies in St. John's College, Fordham. The three following years he taught Belles-Letters in St. Francis Xavier's, and the year following in St. John's. After which he again went to Montreal to teach Rhetoric. In 1870, he began his theological studies at Woodstock, where he was ordained priest July 2nd, 1873, by Bishop O'Hara, of Scranton. After returning to New York he taught Rhetoric for five years, when he was named to the same office in Holy Cross College, Worcester, Mass., where he remained until his death. On the eve of St. Francis Xavier's day, while skating with some of the college students, he fell into the pond, and grew much alarmed at the chill thus caused. Later in the day he started for the city with Father Langlois, hoping that the walk might restore the circulation. Whilst sitting in the office of a medical friend he received his death stroke from apoplexy. Fr. Langlois pronounced the last Absolution, and Rev. Fr. McCoy, of St. Joseph's Church, gave him Extreme Unction.

Father McAuley was fond of the class-room, and of his pupils, and gained their hearty good-will from the start by the interest and vivacity he showed in his work. He was much loved also by many who had be-

come acquainted with him in the exercise of his sacred ministry. His life work as a priest and teacher in religion will always abide with those who were benefited by it.—R. I. P.

Father Jeremiah Driscoll.

Fr. Driscoll was born on the 24th of November, 1849. He entered the Society on the 17th of March, 1867. After two years of Noviceship, two of Rhetoric, and three of Philosophy, in Santa Clara College, California, he was appointed to teach in the College just mentioned. Here he won the respect and love of all. He was soon regarded as an able teacher, and a vigilant prefect. He was exact and diligent in all the duties of a teacher and of a religious of the Society. After having well spent four years in Santa Clara College, he was sent to Woodstock to pursue his Theological studies. At Woodstock he proved himself a good religious, and gained the affection of all his fellow-students by his charity and agreeable and pleasant words. His ill-health, however, did not allow him to long enjoy the peaceful life of a theological student. After two years of study, and almost continual suffering, he was recalled by his Superiors to Santa Clara, where, with the exception of a few days, which as formerly he spent between the class-rooms and the play-grounds of the College, he was almost constantly confined to his room. Until up to a recent date, however, he did not manifest any apparent sign of imminent danger. On the 3rd of December, feeling more unwell than usual, he was compelled to take to his bed. His last illness did not last long, for he expired after three days. He enjoyed the perfect use of his senses up to the moment he passed away. "Yesterday evening," says a letter before me, "Brother Boggio, the infirmarian, told Fr. Rector that it would be well to give the last Sacraments to Fr. Driscoll. Every one was surprised at this. But Br. Boggio insisted on the necessity of administering the last rites, saying, —'There is no telling now how soon the final moment may come.' Fr. Rector, as best he could, broke the news to Fr. Driscoll. But there was no need of much precaution, for as soon as Father Driscoll learned his danger, he immediately exclaimed:—'O, thank God! thank God!' And then big tears began to roll down his cheeks. When Fr. Rector added, 'there is yet some hope.' Fr. Driscoll immediately said:—'Please do not say that, Father; I want to be with God and at rest' At 9.30 P. M. Fr. Rector administered the last Sacraments, and in less than three hours afterwards dear Fr. Driscoll calmly expired."—R. I. P.

Father Alexius L. Jamison.

(*From the Catholic Standard.*)

Fr. Jamison was born in Frederick City, Md., on June 19th, 1831. His father came of an old Catholic family very well known in Maryland for two hundred years, and his mother belonged to a family of the French refugees from San Domingo. After a very careful and thorough early training he, on September 8th, 1845, entered Georgetown College as a student. Less than two years later, on August 11th, 1847, he joined the Society of Jesus. After the usual term of teaching, as a scholastic, at St. Joseph's College, Philadelphia, and at Georgetown College, he completed his theological studies in Rome, Belgium and France; and in 1860 he was ordained to the priesthood, in the Eternal City, by Cardinal Fransoni. Then returning to the United States, he labored at different times as assistant Pastor in Georgetown, Washington, D. C., Philadelphia, Pa., Troy, N. Y., and Alexandria, Va., but only for short periods in the two places last mentioned.

Towards the close of our civil war he had a very severe attack of ty-

phoid fever, which he caught while attending the sick soldiers. Though he seemed to recover after a long illness, yet the effects always remained with him, and were, no doubt, indirectly the cause of his death. For the last four or five years he was almost constantly a sufferer from rheumatism, and last May he had a stroke of paralysis, since which time he was by both troubles confined to his room. He was taken from St. Joseph's Church, in this city, his last mission, to St. Joseph's Hospital, where he remained until the beginning of December. At this time, at his own request, and with the consent of his superiors, he was taken to Georgetown College, where it was hoped that a change of scene and climate would be beneficial to him. But no recovery came. Within a few days after his arrival there he began to fail; and after receiving the last rites of the Church he departed this life about half-past eleven o'clock on Tuesday night, December 8th, the Feast of the Immaculate Conception.

He was a man of wonderful faith and piety, and of zeal for souls also, as long as his health permitted him to work; and wherever he labored he made very many warm friends. He is fondly remembered by the people of St. Joseph's, in this city, where he had charge of the B. V. M. Sodality. As a preacher he held a fair rank in the Society.

His funeral took place on the 10th, the funeral Mass being celebrated in the college chapel. He was buried in the college graveyard, where he lies side by side with many illustrious Jesuits of a past age, among them the celebrated Father Molyneux, a long while a resident of Philadelphia, and the first Superior of the Jesuits of this country after the restoration of the Order.—R. I. P.

Father Augustus J. Thébaud.

(*From The Fordham Monthly.*)

On the 17th of December the aged Father Thébaud, known not only to the older friends of St. John's, but well known, moreover, to many readers in higher literary circles, died at Fordham. Many reasons make it difficult to offer our readers such a review of the life and labors of Father Thébaud as they deserve. But feeling that at his death his services to St. John's and the whole world of learning ought to receive more than a passing notice from *The Monthly*, we deem it right in us to add some words, however hasty and incomplete, as a token of our reverence and esteem.

Fr. Thébaud was born in Brittany, France, in the year 1807. He entered the Society of Jesus at Rome, came to this country about 1838, was for some time at Bardstown, Kentucky, and was appointed rector of the college there. From Bardstown he came in 1846 to Fordham, and when the direction of St. John's was transferred from the secular clergy to the Fathers of the Society of Jesus, he it was who succeeded the late Cardinal McCloskey in the presidency of the college. After the expiration of his second successive term in office he labored in the missionary field for a time, and was again called to the rectorship of St. John's. His after life was spent in various places; he spent some time in Canada, and for years made his home at Francis' College in this city. He was a poet and a scientist, besides an historian. Ever a healthy man and a hard worker, he lived to celebrate the golden jubilee of the fiftieth anniversary of his ordination to the priesthood. He died as he had lived, in piety and wisdom. He was full of energy to the last.

It is difficult, as we have said, for a novice in letters to give an adequate criticism of his works. Many of them are no doubt known to our deeper readers. Among the most noted are, "The Irish Race," "Gentilism," and "The Church and the Moral World." These, like most of his productions, are of a profound nature; however, he has written also on lighter subjects. It can be said that all his works received favorable

criticisms at their publication. "Gentilism" was warmly lauded even by the Protestant press, but "The Irish Race" was the greater favorite on the whole, and is to be found on the shelf of every thorough student of history.

He was long a constant and able contributor to *The Month* and *The Catholic Quarterly*, and his writings have exerted an influence on the minds of some of the most learned men of the age. The celebrated Dr. Brownson in an appreciation, published in his quarterly, of "The Irish Race," declared that after a perusal of the book he had changed life-long opinions on questions of paramount importance in the philosophy of history. Perhaps, in concluding, we cannot do better than quote the words with which that famous reviewer closes his notice of the work: "His book is a great book—a book of solid and conscientious learning gravely and chastely written. We have been both charmed and instructed by it, and hold ourselves deeply indebted to the learned Jesuit who has in it done credit to the illustrious society of which he is a distinguished member. He has made a most valuable acquisition to American literature." —R. I. P.

Father Vincent P. Devlin.

(*From The Catholic Telegraph.*)

Father Vincent P. Devlin departed this life on the morning of January 23rd, at St. Xavier's College, Cincinnati. Fr. Devlin was born in Belfast, Ireland, March the 9th, 1853, and while a child accompanied his parents to this country. He completed his college studies in the Jesuit College, Chicago, and at the age of twenty entered the Novitiate of the Society of Jesus at Florissant, Mo. Although consumption early marked him for its own, Fr. Devlin in his thirteen years of religious life proved himself a useful and zealous member of his Order, endearing himself to all by his gentle, and cheerful disposition. Whilst a Scholastic he taught various classes in St. Xavier's College, in St. Louis University, and in the Jesuit College at Seguin, Texas, whither his Superiors had sent him to recuperate. Since his ordination, three years ago, in St. Louis, he was engaged in pastoral work in Florissant and St. Charles, Mo. Last August he came on to Cincinnati to assist in College work at St. Xavier's, but his labors were soon to end. Kind Providence was satisfied with the ardent, heart-desires of this zealous young priest, and called him home to an early rest. He was buried from St. Xavier's Church, on Monday, Jan. the 25th.—R. I. P.

Father Joseph E. Keller.

Father Joseph E. Keller, the English Assistant, died at San Girolamo, on the 4th of February. Although this news was not unexpected, since we had heard so much lately of Fr. Keller's failing health, yet it produced quite a shock throughout the Province over which he had ruled so wisely, and had won for himself such universal esteem.

Fr. Keller was born in Bavaria on the 25th of July, 1827, and came to the United States, when a mere child. He began his studies at the St. Louis University, laying there the foundations of the scholarship in ancient and modern languages for which he was afterwards so distinguished. He remained there until 1844, when he entered the Society on the 7th of December. After his noviceship and juniorate he went to Rome for philosophy, and afterwards taught in the colleges of his own Province until 1853 when he was ordained priest. In 1862 he was appointed Socius to Father Coosemans, the Provincial of Missouri. In this office he remained seven years, during which he was for some time acting Provincial, while Fr. Coosemans was absent in Europe. When the Provincial Congregation was held in 1868 Fr. Keller was elected Procurator. It

was on the return voyage from this Congregation that he met with the terrible accident from which he never fully recovered. During a hurricane on the 20th of January, 1869, while Fr. Keller with his companion, Fr. O'Callaghan, the Procurator from Maryland, were reciting together the Vespers of the Feast of St. Agnes, the cabin was broken into by the heavy sea. Fr. O'Callaghan was instantly killed and Fr. Keller was so stunned that he remained for a long time unconscious. When he recovered he was horrified to find that Fr. O'Callaghan had been buried in the sea. He never recovered from the shock, and in after years, never willingly alluded to that terrible experience. He came home very much shattered in health, but fully able to work, and in the following summer was appointed Provincial of Maryland. Notwithstanding his weak state of health he undertook his new office with marvellous zeal and vigor, and it was during this period that his remarkable talents were displayed to the very best advantage. The new scholasticate at Woodstock was just opened, marking a new era in the history of the Province. Hitherto the studies of the Scholastics had been irregular and attended with great inconveniences. The study of philosophy was often begun after six or seven years of laborious teaching and prefectship, and it can easily be imagined how unfit Scholastics were, after such a life, to settle down to the dry study of first principles. And even when this time of study did come, many were obliged, at certain hours of the day, to act as prefects or teachers, thus dividing their attention and increasing the hardship of the situation. Fr. Keller had determined that, cost what it might, the regular training of the Society should be inaugurated, and his firm will carried it out unflinchingly. This entailed upon the colleges, what seemed to be ruin, for the place of the Scholastics had to be supplied with lay teachers with all the inconveniences consequent upon such a system of things. But Fr. Keller remained firm; he saw full well the present evil; but he foresaw at the same time, the great future good, and that the years of famine were necessary if years of plenty were ever to follow. It is unnecessary to speak of the wisdom of his plan, it speaks for itself; and in a few years he saw the abundant fruits of his labors. The interest he ever took in Woodstock was remarkable. Scarcely a week passed that he did not visit it; he was present at all the disputations, while his frequent and polished exhortations to its community, so full of unction and zeal, never failed to produce a deep impression. His one idea seemed to be the need of making the members of the Society men wholly devoted to the idea of its motto—"The Greater Glory of God." As one said of him once—he seemed to be a man that would calmly and remorselessly sacrifice the dearest thing to him, if it interfered in the slightest degree with the honor or glory of the Society's mission amongst men. His very presence at Woodstock was an example of virtue not readily forgotton. His deep humility, so natural that it scarcely seemed a virtue in him, his kind words of encouragement, his unostentatious piety, all contributed to make him reverenced as a bright exemplar of what the true Jesuit should be. It used to be a cause of merry edification to see how persistently he refused to allow any one to carry his valise from the station to the house, and some, we fear, used persistently to try to get it from him, just to see how persistently he would refuse it. And when one did succeed on some one extraordinary occasion, it was a source of public gossip for a time, and men wondered how it all happened. Father Keller was, as we have said, a man of extreme firmness; so that when once he had made up his mind and saw clearly that something had to be done, it was perfectly useless to dispute the question further with him. This quality so essential in a ruler, made him appear cold and unsympathetic to the superficial observer; but those who knew him best, well know what a deep-feeling, tender heart, there was beneath that frigid exterior. This was almost painfully manifested when he performed the office of the dead over Mr. Lancaster with whom he had been associated for so many years. And often on other occasions, which seemed in themselves trivial, as for

instance, when young philosophers went out from Woodstock to begin their course of teaching, often has he been known to show most deeply his interest in them.

After eight years in the office of Provincial, during which time he had labored so unceasingly for the welfare of the Province, he returned to St. Louis, where he was appointed Rector of the University in that city. Here he was brought more in contact with secular people, and the deep reverence and affection they cherished for him continued even after his departure, in an extensive correspondence, up to the time of his death.

When the term of his rectorship at St. Louis had expired he was, after a short interval, appointed Rector of Woodstock which he had helped so much to build up and to make a success. Here he gave the same bright examples of humility, gentleness, forbearance, and meekness which had been the source of so much edification during his Provincialship. It may be said, however, this, his gentleness and tenderness of heart, was more manifest, from the nature of his position, during his rectorship; and he was much beloved by his community. He entered into all their joys and sorrows to a remarkable extent; and he seemed to be perfectly happy during the summer vacation with the Scholastics at the villa, though of course nothing could have been less suited to his natural disposition.

He was selected as one of the Procurators to accompany Rev. Fr. Provincial to the last General Congregation, and at the end of August, 1883, he bade farewell to his community, with no foreshadowing of the future that was in store for him. The rest of his life is well known to the whole Society; and although his selection to fill the important office of Assistant of England gave unusual satisfaction, yet it was not unmixed with sadness in his own community at Woodstock, which felt that it had sustained a great loss for the common good.

It is scarcely our place to say anything of his certainly great literary abilities—his elegant Latinity and his mastery of Greek—his perfect knowledge of nearly all the modern European languages, which he wrote and spoke fluently. These accomplishments were in him subservient to the one end of all, the Greater Glory of God—to which alone his whole life was devoted, and to which he directed several of his written works.

Fr. Keller was amazed at his election as Assistant, and found it a great trial; but inured to sacrifice, he undertook it with great zeal. He felt that the end was not far off, and he cheerfully resigned himself into God's hands. He suffered very much towards the end, but his last letters show ever the same holy, cheerful spirit.

On Wednesday, the Feast of the Purification, he felt himself, during dinner, growing rapidly worse. He immediately asked for Extreme Unction, which he received so calmly and with so much piety that he edified the whole community who were present. To those who did any little act of kindness for him, such as moistening his tongue, he showed marks of deep gratitude. At 3 o'clock, P. M. on Feb. 4th, the dying Father received the Holy Viaticum, and at 6 P. M. he quietly passed away. His loss to us and to America, and to the Society, is indeed a great one; but the sweet memory of his many virtues will long live with us, and the bright example of his life will long encourage us, while we feel certain that, by his intercession he will still continue to obtain heavenly favors for the country and for the Society which he loved so well in life.—R. I. P.

VARIA.

Austro-Hungarian Province.—This province counts 556 members. It has two novitiates, two scholasticates, and carries on two missions, one in North and the other in South Australia. It has two colleges in Austria, two in Hungary, one each in Bohemia, Bosnia and South Australia (Sevenhill). The rule of learning to speak the language of the country where one resides may entail, for a member of this province, even should he not leave home, the task of mastering six different tongues.—The colonial government of Australia has made a slight grant of money and land to the Fathers laboring in the North, for the purpose of founding a settlement for the Aborigines. After an experience of three years among the natives, the Fathers find that they are not averse to work, not incapable of instruction, and are devoted to their children. From time to time they return to their nomad life for a few days, to indulge in the pleasures of hunting, etc., a weakness which the Fathers are disposed to overlook at present. The children show a remarkable aptitude for music, preferring lively airs. This taste is made use of to teach them our holy Religion. Hymns embodying the articles of our Faith have been composed in their native tongue and set to music. Thus parents and children are instructed.

Belgium.—The heart of Blessed John Berchmans is preserved in a rich reliquary in the Church of the Immaculate Conception, Louvain.—The "Free University" of Ghent originally was one of the colleges belonging to the Belgian Province.—The novitiate at Mechlin, where Blessed Berchmans made his probation, is now used as a theatre.—The University students of Louvain have a flourishing Sodality. One of our Fathers is Director.

Beyrout.—The University this year numbers over 570 students of all classes, excluding Ours. In the Seminary, or Apostolic School, there are 66 candidates for the priesthood; the school of Medicine lately begun, has already 38 members. Besides the courses of Theology, Philosophy and the regular curriculum on the plan of the *Ratio*, special instruction is given in Arabic, French and English. The students of English number about 60. Except where special proficiency is desired, the course in Arabic and French would probably correspond to our public Grammar Schools.—*University Catalogue.*

Bibliography.—During the scholastic year 1884–5, the list of Catholic writers contains 119 members of the Society, who have published books or pamphlets. Woodstock, past or present, is represented by four members.—*Jersey Letters.*

Brazil.—Classes were resumed last September in our college at Itû with an actual attendance of over 400 students. In age the pupils range from 7 to 19 years. Owing to the very peculiar regulations governing admission to the State University, it is difficult, especially in the case of those who have made part of their course elsewhere, to apply our system of studies. Before matriculation at the University each student must have passed successfully 12 different examinations in as many branches. The order of presenting the matter is almost entirely left to the option of the candidate. One must be examined in Arithmetic before he offers himself in Geometry; but he may begin with Philosophy and wind up with Geography.—*Jersey Letters.*

Calcutta.—Out of 8 from our College at Calcutta who presented themselves for the Baccalaureate B. A. 5 succeeded. Twenty-four succeeded for First Arts. Last June work was begun on the new University-College, St. Francis Xavier's. Mgr. Goethals laid the corner-stone of this important building on the 3rd of December, 1885.

Canterbury, England.—The New Year's festivities were held on a grand scale at St. Mary's College, Canterbury, and the success, which is usual with the entertainments given at the College, was fully maintained. There was a large number of guests, among whom were the Mayor and Mayoress of Canterbury, Count and Countess de Mun, Colonel Roe, and many others.—*English Paper.*

China.—The following figures will help to give an idea of the mission in charge of the Province of France, and of the Fathers' labors during the past year, 1884–85: Number of Priests engaged, 136; number of Christians, 136,873; adults baptized, 1,744; Christians' children baptized, 4,049; Pagans' children baptized, 24,109; Communions, 491,749.—Our schools are attended by 12,320 children, of whom over a third are still pagans. The large number of pagan children baptized is due to the work of the "Holy Childhood."—The mission includes 14 native secular Priests. 22 of Ours are of Mongolian or Tartar origin. The offices of all are noted down in the Catalogue of the Mission in Chinese characters, as well as in Latin—*Jersey Letters and Mission Catalogue.*

England.—His Eminence, Cardinal Manning, has formed a tribunal for the purpose of collecting testimonies regarding the English Martyrs. Father Knox, of the Oratory, gathered 2 vol., on the subject. These were brought to Rome by Monseigneur H. Kerr in October, 1884, and presented to the Congregation of Rites. They are now under examination. Cardinal Bartolini is charged with presenting the Cause. The Postulators are Monseigneur O'Callaghan, and Father Armellini, S. J. The Jesuits on the list number 38. May God and Rome be propitious!—*Chinese Letters.*

German Province.—Fr. G. Schneemann, one of the founders, and since 1879 editor-in-chief of the "Stimmen," died at Kirchrath, Holland, Nov. 20th, 1885, in the 57th year of his age. He was born at Wesel, on the 12th of Feb., 1829. Having finished his preparatory studies, he first studied law at Bonn, and afterwards Theology at Munster and at Rome. He finished his studies in the Society, which he entered on the 7th Nov., 1851. He was ordained Dec. 22nd, 1856, and took his last vows on 2nd of July, 1865. With great zeal for souls and great learning he acted successively as Pastor, Professor of Philosophy, Ecclesiastical History and Canon law. It is chiefly as a writer, however, that he is known. In 1865 he started the *Stimmen*, and in 1868, undertook with the aid of several of his brethren the *Collectio Lacensis*, at which he untiringly labored ever since, having nearly completed the last volume, when he was called to his reward.—R. I. P.

Glossop.—Fr. Bernard Vaughan lately ended a very successful mission at Glossop, Northampton, England. At a lecture given by the same Father in the Drill Hall, Lord Howard of Glossop, took the chair. The subject of the lecture was, "Our Relations Social and Domestic." About 2000 persons were present.

Innsbruck.—The industry of Father Hartmann Griser has at length succeeded in deciphering the manuscript works of Fr. Laynez. Fr. Griser has just published, with notes of his own, the *Disputationes Tridentinæ.*

Ireland.—It is with pleasure we note the high places won by the students of our Colleges at the Intermediate Examinations. "The schools of the Society in Ireland," say the *Letters and Notices*, "have competed in the intermediate examination from the start. There were many things connected with the working of the scheme which seemed inconsistent with the course of education that should be given by Ours. But, all things considered, our Fathers decided to enter the lists. Thank God, they have been very successful in their work. It is rare for any one of their boys to fail to pass at least. St. Stanislaus' College, Tullamore, has made a great name for itself in these and all other competitive examinations. In 1885, Belvidere College, Dublin, stands third on the list of distinctions, and we feel sure it will under its present *règime* take an even higher place. It won two medals, twelve exhi-

bitions, one special prize, and thirteen ordinary prizes. The Sacred Heart College, Limerick, held for years a leading place. One of its boys took the first place for three successive years in each grade. St. Ignatius College, Limerick, took a medal for a modern language. Very few go up from it for examination. Those who do succeed very well."

Hindostan.—In 1854 Fr. Bossan, of the South Madura mission, conceived the idea of founding an orphan asylum at Adeikalabouram for the maintenance of the children of Pagans. In two years the building was ready for infants. During the 30 years of its existence it has sent innumerable souls to heaven, for the death-rate among little Indians is very great. Many stayed long enough to secure a passport at the baptismal font. The survivors, male and female, after marriage, form Christian communities, where, by the edification of their lives, they preach the Gospel to their pagan neighbors. Together with the orphans there have been supported staid and zealous women whose duty it is to go about from place to place, administering baptism to children in danger of death. The number of pagan children thus saved is set down at no less than 40,000. With better organization and more means, both of which the Fathers hope to secure, the number might be easily made thrice as large. One young woman in rather feeble health was able to baptize 200 in three months.—*Ucl'is Letters.*—Fr. Grosjean, Superior of the Mission of Calcutta, counts in his district 18,644 Catholics. In 1884–85, the mission had 1223 conversions; at Calcutta 45 Protestants, and 35 pagans; in Bengal Missions 251 Protestants and 113 pagans; in Orissa 76 pagans; among the Koles 54 Protestants and 669 pagans. In all, 330 Protestants, and 893 pagans.

Jersey.—Fr. Noury of the scholasticate of Jersey has made a complete collection of the geological specimens to be found in the island and has presented it to the museum of the College. The islanders could not imagine what the stranger was doing with his hammer and wallet, as he groped his way, without any appreciable object in view, into every hole and corner. Now, when they visit the scholasticate, they see on the well ordered shelves of the museum the result of his excursions. Some of the specimens have been pronounced by experts as among the most remarkable hitherto seen.—*Jersey Letters.*

Littlehampton.—Father X. Barbelin, brother of the lamented Fr. Felix Barbelin of St. Joseph's, Philadelphia, is Director of the Apostolic School at Littlehampton, Sussex Co., England. Littlehampton is a favorite watering place, and is now the centre of several religious establishments. Near it is Arundell, where the Duke of Norfolk resides. The Duke has at times kindly invited the pupils to breakfast at his castle. Fourteen of the scholars left Littlehampton last year to become members of various religious orders.

Liverpool.—Free dinners and clothing are supplied to the poorest children attending the Haigh-street schools. Within the last three years more than 40,000 dinners have been given to children who are too poor to pay even a penny for a meal. Fr. Dubberly, who has care of the schools, is engaged in a blessed work.

Madagascar.—The Christians of the interior have been deprived for almost three years of all spiritual aid, yet they have held bravely together amid many serious difficulties. Fr. Cazet, Superior of the mission, has been raised to the episcopate to rule over his Malagasys. The Pope has been pleased to grant them special privileges, and has sent presents of cameos, gold crosses, beads, etc. to the princess Victoria, daughter of the Prime Minister, and to other prominent Catholics of Antananarivo Capture by the French, and forced detention in the island of Bourbon is not an unmixed evil to the Hova prisoners. Contact with our Fathers, who were expelled from Madagascar at the beginning of hostilities, has resulted in the conversion of many. One of these spent much of his time at one of our houses aiding Fr. Callet to compile a dictionary of the Hova tongue; but a fever carried the good Father off before he could complete the task. Probably the peace just concluded between

the French and the Hovas will result in restoring Ours to their former posts, though some of those in power would gladly dispense with the prestige which the missionaries win for the French name.—*Letters of Uclès.*

Massachusetts.—Fr. E. H. Welch offered the prayer at the inauguration of Mayor O'Brien, of Boston, on January the 4th. This is the second time in the history of Boston that a Catholic priest has officiated on such an occasion —the first time being at Mayor O'Brien's first inauguration in January, 1885. —Fr. Robert Brady, Rector of Worcester College, and Fr. E. V. Boursaud, Rector of Boston College, were present by invitation at the inauguration of Governor Robinson, of Massachusetts.—In order to promote the interest of the students in English literature, Fr. Boursaud, Rector, has offered a special testimonial, in Boston College, to each class for excellence in English composition during each month of the present term.

Matarieh.—Matarieh is situated about five miles and a half from Cairo. There the Holy Family, during their flight into Egypt, rested for a time. A beautiful and pleasant spring, that still exists in the place, is said to have been miraculously produced by the Divine Child. From the earliest ages of Christianity we can trace the records of a chapel of the Holy Virgin at Matarieh. This shrine was in the "garden of balsam," near the miraculous fountain, and was anciently, no doubt, held in great veneration, since the Copts throughout all Egypt yearly celebrated the feast of its dedication. The followers of Mahomet, while masters of Egypt, destroyed the original chapel, either in 720, or towards the year 1000. When peace was restored another chapel was built, but this also disappeared, and made way for a house, for pilgrims, which enclosed the holy fountain. Pious travellers in Egypt had the Sacred Well ornamented with a marble basin, and religious merchants from Venice had a statue of the Blessed Virgin placed in a niche in one of the walls of the house. Under the niche was a stone, on which, tradition says, the Divine Infant reposed in sleep. In the last century the house for pilgrims was destroyed, and henceforth the garden of balsam became nothing more than a pleasure-resort for the inhabitants of Cairo. The very tree under which the Holy Family rested is still pointed out. Our Fathers, in 1883, purchased the chosen spot of Matarieh, and there built a beautiful new chapel and a little shrine in honor of our Lady. The shrine is a faithful imitation of the grotto at Lourdes. It now possesses a statue of the Holy Virgin, which was blessed at the famous French shrine, and also some of the stones of Massabielle. In the interior of the chapel, writes Fr. Jullien, the ornaments and ex-votos testify to the piety of the faithful, and the graces already obtained. We see there a beautiful chandelier whose globes are formed of ostrich eggs, artistically decorated. This is the work of a friendly director of an ostrich-farm, which is situated not far from the shrine. Scarcely a day passes that Mary does not receive in her chapel the homage of pious pilgrims. The communities of Cairo, the members of St. Vincent of Paul's Society, and the brave Irish soldiers come there often. We have seen there many Mussulmans in prayer, and they looked as if ravished before the beautiful picture of the Holy Family, which forms the altar-piece. This sanctuary is the only place of pilgrimage of modern Egypt. It is the only Catholic chapel which is exposed to the view of all in this beautiful tract of country.

Mexico.—From the catalogue of the Mexican Province we gather the following items. The number of Ours actually in the country at present is 73, divided among 12 posts or houses. There are three Colleges; one at San Simon, where the novitiate is; a second at Puebla de los Angeles, and the third at Saltillo. Two of our Fathers are Rectors of the diocesan seminaries of Mexico and San Luis Potosi, in the latter of which Fr. Manci, a former student of Woodstock, is Professor of Theology. There are 16 novices, one fourth of the entire membership of the Province.

Missions of the Society.—The Province of France has Kiang-nan; Champagne,—Petchely, South East; Belgium,—Eastern Bengal; Germany, — Bombay, Rio Grande do Sul (Brazil); Venice,— Mangalore; Aragon,— Philippines; Lyons,—Syria, Armenia and Egypt; Turin,—Rocky Mountains;

England,—Jamaica, Honduras and British Guiana; Austria,—South Australia; Sicily,—Constantinople; Toledo,—Ecuador; Holland,—Malay Archipelago; Ireland,—East Australia; Toulouse,—Madagascar and Madura.

Missouri.—The public lectures of the Post-Graduate Course of the St. Louis University have attracted great attention, and have been highly spoken of even by prominent non-Catholics. Fr. John N. Poland lately lectured on *Realism in Art, Greek and Modern;* Father Charles M. Charroppin, on *The Mosaic Cosmogony;* Fr. Thomas Hughes, on *The Chemistry and Physics of Life and Non-Life;* Fr. Henry Moeller, on *The Beautiful in Poetry;* Very Rev. Fr. R. J. Meyer, on *Naturalism in Letters, Art, Science and Life.*

New Mexico.—The Bishop of Los Angeles, Cal., invited two of our Fathers to give missions in the 29 parishes of his diocese. The missions are being given in Spanish, and will cover a space of time not less than 7 months. Frs. J. M. Montenarelli and Paschal Tomassini, who have already begun the good work, have succeeded, at Los Angeles, San Gabriel and at Wilmington, in making many converts, removing several scandals, and in drawing crowds to the sacraments. Forty-four persons, most of whom were young men, were confirmed during the mission at Los Angeles. "A remarkable feature at this mission," says a recent paper, "was the attendance of a venerable gentleman, 105 years of age, accompanied by his youngest son, a healthy youth of 26 years." Confessions had to be heard till midnight in order to accommodate the ceaseless throng of penitents—the majority of whom were *men.*

Observatories.—We have received from Stonyhurst College Observatory the "Results of Meteorological and Magnetical Observations for 1884," by the Rev. S. J. Perry, F. R. S. The work done at this observatory becomes more and more valuable every year. Of the solar surface 281 drawings were made during the year and 88 complete measures of the chromosphere. The spectra of sun-spots have been measured on 30 days, and the widening of 200 lines between B and D accurately measured.—*Nature.* Père Dechevrens, the head of the Zi-ka-wei Observatory near Shanghai, has published a pamphlet entitled "The Meteorological Elements of the Climate of Shanghai: Twelve Years of Observations made at Zi-ka-wei by the Missionaries of the Society of Jesus." It is a series of tables containing "all the information that meteorology can supply concerning the climate of Shanghai." A complete meteorological period in China is said to be about eleven years, and consequently this pamphlet embraces one such period.—*Nature.* Other Observatories directed by our Fathers, especially those of Havana, Manila and Rome, are occasionally, at least, referred to in scientific papers. The last-named is directed by Fr. G. S. Ferrari, who, as successor of Fr. Secchi, had charge of the observatory of the Roman College till he was expelled from it by the Italian Government. There are other observatories, though not so well known to the English-speaking people, at Calcutta, in Chili, at Gozo, and Kaloesa, Hungary.

Paris.—The Rue des Postes has admitted 70 to S. Cyr.—Fr. F. Martin continues his historic labors on Canada.—Monseigneur Cazet was consecrated at Lourdes by his Eminence, the Cardinal of Toulouse, assisted by Monseigneur d'Airê, and a Vicar Apostolic of Senegal. After his consecration, the new Bishop proceeded to Uclês for an ordination of Ours.—Another miracle is ascribed to Father Olivaint.—Among those leaving S. Cyr this year, two of our students hold the first places.

Philippine Islands.—There are 110 members of the Society engaged on the mission in these islands, 73 at Mindanao and 37 at Manilla. The Governor General, on the part of the King, conveyed to the Rector of the College at Manilla an expression of his gratification, because of the work done by our Fathers in the observatory, and of the efforts made for the conversion of the pagans. 670 students attend our classes, and many more were refused for want of room. The missionaries record—2131 baptisms of adults during the past year, 1884–5. The number of Christians under their charge is 138,000 scattered over 29 missions and 133 "reductions."—*Jersey Letters.*

Rocky Mountain Mission.—This mission embraces Montana, Idaho and Washington Territories. The number of Ours engaged there is 61, of whom 32 are Priests, 8 Scholastics and 21 Coadjutors. Their efforts are mainly directed towards the conversion and instruction of the Indian population, who number over 51,000. Their children frequent 13 schools taught by Ours, or by the Sisters.—Alaska, also, has been confided to our charge by Archbishop Seghers. Fr. Cataldo, Superior of the mission, cannot, for want of men, undertake to send laborers there before 1888. The population is set down at 1,000,000 by the late Mrs. Jackson (H. H.), an excellent authority on Indian affairs. Owing to a warm ocean-current, the mean annual temperature at the capital, Sitka, is much higher (44°) than one would expect in a place so near the Arctic Circle.

Sicily.—The news of what seems to be an undoubted miracle has just reached us by *private letter* from the novitiate of the Sicilian Province at Gozo. The Very Rev. Fr. Filiti, Provincial, having examined the case, gives permission to publish the facts in the different houses of the Society.—In August, 1885, Albert P * * * entered the novitiate at Gozo. A short time after he was suddenly attacked by severe convulsions. He had already suffered, the preceding year, in his native Marsala, from sickness, and this had retarded his entrance into the Society. After his illness in the novitiate had passed away, he became the victim of a severer trial—he lost the entire use of sight. The novices frequently and fervently prayed for their dear Brother's recovery. They made a Novena to St. Francis Xavier, and one of the novices wrote a letter, which was signed by all, and addressed it to the Apostle of the Indies. Before Mass, on the 3rd of December, the letter was placed on the altar. During Mass Br. P * * * prayed most fervently. After some time he turned to one of the novices, and said, "The Blessed Virgin has just appeared to me, and told me, that if I persevere in prayer I shall soon be cured." The event proved the truth of the apparition. About a quarter past 11 o'clock, A. M., Br. P * * * suddenly arose from his knees, and rushed into the hall, where the novices were at recreation, and exclaimed aloud, "The beautiful Mother of God has cured me, I can see." Needless to say that all the novices were surprised and overjoyed. The Master of Novices presented a book to Br. P * * *, who read it without difficulty. All the novices then went to the chapel to offer thanks to our Lord and His Blessed Mother for so signal a favor. *On the authority of a private letter* we give the manner in which the cure was affected:—"When Br. P * * * was praying in the chapel with his fellow-novices, as he himself afterwards informed us, he fell into something like a profound sleep, and saw before him a beautiful field in which were the Blessed Virgin and the Infant Jesus. He then humbly asked the Virgin Mother to restore him his sight. Our Blessed Lady thereon turned to the Divine Child, and spoke with Him in a language unknown to the novice. After a few second the heavenly Infant approached Br. P * * * and made the sign of the Cross on his eyes. It was then that the afflicted novice, returning to himself, as if awaking from a deep sleep, became aware of the restoration of his sight.

Syria.—It was decided about three years ago to open a house of Ours in that part of Syria known as El Hauran, the land of Hus of the book of Job. In the early ages of the Church it contained a large Christian population, as is shown by the many ruins of rich churches scattered over the country, and from the fact that 35 bishops had their sees there under the Archbishop of Bosra. Four of these had no permanent residences, but wandered from place to place with their subjects, the nomad Arabs. The Christian population of the country is now reduced to 40,000, of the Greek rite. Of these about a fifth are Catholic, scattered over 50 or 60 villages. Their bishop resides at Damascus. Dhamath El Oulia, in the centre of Ledja (Traconitis), was selected by our Fathers as the site of their future operations. It can be reached from Damascus in two days, and is within a few hours of three or four exclusively Christian villages. It offers this attraction, too, that its Druse ruler and subjects are favorable to Christians, took no part in the massacres of 1860, and do not recognize any right of interference on the part of the Turkish government. The Sheik made the most strenuous efforts to get the Fathers to reside in his

town, hoping thereby to win back some of the former influence of his family over the rest of his nation. He naturally expects French intervention in his behalf, should any dispute arise between his people and the Turks. He offered them the choice of any house in Dhamath, not even excepting his own, made them a present of the ground about the house, when they made their choice, leaving them sufficient for a garden and courtyard. The ignorance of Christians, especially of the Schismatics is deplorable. Hatred of the Latin would seem to be their chief tenet. It is to be hoped that, when they hear the doctrines of the Church proposed to them in their native Arabic, by men who have come to stay and identify themselves with the country, they will submit to the authority of the Pope. The chief difficulties of the situation are, want of good water, and the necessity of procuring everything in the shape of furniture and merchandise, either at Damascus, or St. Jean d'Acre in Palestine.—*Relations d'Orient.*

Trichinopoly.—You will be glad to know, writes Fr. Santiago, that devotion to the Sacred Heart is widespread in these parts, and that the many pictures of the Sacred Heart of the Apostleship of Prayer, which the Rev. Father Barbier had distributed to the various Panjoes, contributed much to this devotion. Above all, there is at Suranam, and some other central places, the good habit of receiving Communion the first Friday of every month. I was at Suranam for the first Friday of the month, and there were one hundred and sixty-three confessions of people who had come, for the first Friday, from distant villages.—During the cholera epidemic which prevailed in the city last year, not *one* member of the college (1000) or community suffered an attack, a grace which is due to the special protection of the Sacred Heart.

Turkish-Arabia.—When Fr. Merle was travelling through the Syrian desert in quest of a site for a mission-centre, he was informed by some Bedouin chiefs, with whom he came in contact, that there lived at a distance of 15 days' journey a tribe of Arabs numbering 20 or 30 thousand who styled themselves Nasâra or Christians. For centuries they have led a nomad life, having been obliged to flee to the mountains, to escape the wrath of Tamerlane whom they provoked by the defeat of a portion of his army. They eat no bread. The reason they allege for this singularity is, that in former times they were possessed of a *mystical bread* which they have with them no longer. In memory of that which they lost, they abstain from the use of all bread. There is, however, a tradition among them that, sooner or later, some one will bring them again the mystical bread which they once had. Fr. Merle could not find out whether they continue the use of Baptism. At present the tribe is supposed to wander somewhere in Irak, or Turkish-Arabia, at the head of the Persian Gulf. It is to be hoped that Protestant missionaries may not reach them before Ours can restore the mystical bread. No one can be spared at present, else they would be attended to immediately.—*Letters of Mold.*

Uruguay.—In July last, the President of this republic, for reasons best known to himself, issued a decree appointing a commission to enquire the name, age and nationality, of all members of congregations, of men as well as of women, in the republic. All novices were to be compelled to return to the world inside of three months, while all others were to be allowed to do the same. The inspectors presented themselves at our College in Montevideo, but were flatly refused admittance by the Rector, on the plea that the house was a College and not a convent. They returned again and again to the charge, and entered at last; but left without the desired information. They met the same treatment everywhere. To effect their purpose at the convent of the Good Shepherd, they had to break down the doors. The Sisters fled to private families, and were well received. The government itself now wishes to exempt Colleges from the law.—*Jersey Letters.*

Home News.—We have had two Disputations since the beginning of this scholastic year; one in November and the other in February.

DE GRATIA CHRISTI, the *Defenders* were, Fr. W. Power and Mr. J. J. Conway; *Objectors,* Frs. E. A. Gleeson, W. P. Brett, J. H. Richards, and A. M. Mandalari.

DE INCARNATIONE, *Defenders,*—Father A. M. Moeller and Mr. M. H. O'Brien,—*Objectors,* Frs. H. Meiners, N. Davis, and Messrs. H. W. Otting and E. A. Magevney.

Messrs. T. J. Gannon and John A. Chester read Dissertations on Holy Scripture.

IN PHILOSOPHY, 3rd year, *Defenders,*—Messrs. M. Izaguirre, J. A. Moore and T. J. Cryan,—*Objectors,* Messrs. W. M. McDonough, J. J. Curran, A. A. Dierckes, J. S. Coyle, A. O'Malley and W. Ennis.

In 2nd year, *Defenders*—Messrs. J. H. Rockwell and J. J. Sennhauser,—*Objectors,* Messrs. J. P. Gonzales, J. J. Deck, J. S. Hollohan and P. Walsh.

In 1st year, *Defender,*—Mr. M. Moynihan,—*Objectors,* Messrs. F. B. Cassilly and G. Rittmeyer.

Messrs. G. A. Mulry and M. D. Sullivan gave the specimen in Mechanics; Mr. G. A. Pettit explained Physics, and Messrs. D. W. Hearn, O. A. Hill and J. J. Deck made the Experiments. Mr. E. Corbett read an essay on Floating Bodies.

THEOLOGICAL ACADEMY—*Papers Read.*

Original Sin.....M. I. Boarman
Tradition on the Immaculate Conception in the Oriental Churches during the first three centuries.....F. X. Brady
The Proto-Evangelium, according to Cajetan.....J. Zwinge
The meaning of *Alma*, in Isaias, vii, 14.....Fr. N. L. Schlechter
Possibility of External Elevation.....Fr. Wm. Power
Excitant Grace, a Physical Cause of the Salutary Act..Fr. W. P. Brett
The Messiah in the Prophecies.....H. W. Otting
Divinity of Christ.....J. H. O'Rourke
Semipelagianism.....J. Smith
The Testimony of the Sibyls.....C. Gillespie
Nature and Person.....Fr. J. Scully
A Testimony to the Divinity of Christ, Heb. i, 1–3.....T. Brosnahan
The Thomistic Idea of Sufficient Grace.....M. P. Hill

PHILOSOPHICAL ACADEMIES—*Papers Read.*

In the third year.

Life.....J. McCabe
Mesmerism.....J. J. O'Connor
The Animal Soul.....F. X. Mara
Darwinism.....J. De Potter
The Human Soul.....T. J. Cryan
Herbert Spencer's Theory of Evolution.....C. B. Macksey
The Immortality of the Soul.....A. O'Malley
External Sensation.....A. A. Dierckes
Law.....C. Worpenberg
Freedom of the Will.....W. M. McDonough
Agnosticism.....J. J. Curran

In the second year.

The Efficient Cause.....J. Sennhauser
The Final Cause.....J. P. Gonzales
The Good Cause.....J. Banks
Evidence.....O. A. Hill
Spinosism.....J. Post
Substance.....A. Ulrich
Final Causes.....J. Deck
Space.....M. Sullivan
The Idea.....J. Gillespie
An Ideal World.....P. Walsh

A USEFUL BOOK.

The Woodstock College Press will issue next May a volume of about 400 pages, large octavo, entitled RENOVATION READING. Besides directions taken from the "Institute" and the *Elenchus Rectoris*, the book contains the translation of the following letters:

St. Ignatius to the Scholastics of Coimbra and of Gandia.

Acquaviva, on Renewal of Spirit,—on Perfection and Fraternal Charity,—on the Training of our Scholastics,—on Prayer and Penances.

Vitelleschi, on Precepts of Obedience,—on Prayer and other Virtues.

Carafa, on the Triduum,—on Preserving the Spirit of the Society.

Oliva, on Manifestation of Conscience.

Tamburini, on Spiritual Things,—on the Observance of the Institute.

Visconti, on the Training of Scholastics.

Roothaan, on the Desire of Foreign Missions,—on the Centennial Year,—on the Spiritual Exercises,—on the Devotion to the Sacred Heart.

Beckx, on the Observance of Vows,—on BB. Canisius and Berchmans,—on Zeal for Souls,—on Obedience and other Virtues.

Oliva, De Informationibus ad Gradum.

Gonzalez, De Promovendis ad Sacerdotium.

Roothaan, De Minervali.

Censuræ et Præcepta.

L. D. S.